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Apocalypsis Apocalypseos ;
OR THE
REVELATION
OF
St JOHN the Divine unveiled.
CONTAINING
A Brief but perspicuous and continued
EXPOSITION
From Chapter to Chapter, and from Verse to
Verse, of the whole Book of the
APOCALYPSE.

By HENRY MORE D. D.

Ecclesiastic. Chap. 39. He that giveth his mind to the Law of the most High, and is occupied in the Meditation thereof, will seek out the Wisdom of all the Ancient, and be occupied in Prophecies.

Ezech. Chap. 43. vers. 10. Thou Son of Man shew the House to the house of Israel, that they may be ashamed of their Iniquities ; and let them measure the pattern.

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Bell, and the Bishops-Head in St Paul's Church-yard, 1680.



THE PREFACE TO THE READER.

READER,

T*hat thou mayest with better acceptance peruse my Exposition of this Book of Prophecies, the Apocalypse, I thought fit to say something by way of Preface : First, concerning the Book it self, not only the Authentickness and Intelligibleness, but also concerning the Excellency thereof : Secondly, concerning the grounds I go upon, and the Truth of my Exposition : And thirdly and lastly, concerning the great Usefulness thereof.*

I.
The Authentickness of the Apocalypse.

That this Book is Canonical and of Divine Inspiration, is confirmed by the Authority and Suffrage of the Church Universal, both Roman and Reformed : And though it had no external Confirmation, the truth of Predictions in that large comprehension of things that it reacheth to, and the holiness of that Spirit that breaths in it, to any intelli-

gent Reader will certainly prove it to be a Book Divinely inspired. Not to add, that the very Wit, as I may so say, and Artifice in it seems not to be Humane but Angelical. It was indeed doubted of at first, and the Authority thereof called into question; but the occasion of questioning it was, because it was in the hands of very few, it being dangerous for the Christians to let this Book of the Apocalypse (that does plainly predict, as it might seem, the burning of the City of Rome, situated on seven Hills, and having Rule then over the whole Earth) so freely to go about as those others of the New Testament did. And therefore this Book being so generally unknown, when they began to determine what Books were Authentick and what not, they might very well be at a loss concerning it. Besides that, Cerinthus and others overmuch Judaizing Christians who drew those things written of the first and second Resurrection, and the New Jerusalem, and the thousand years Reign of Christ, to their Carnal Judaical conceits, made them more shie how they admitted this Book for Authentick. Nay some, as Gaius an ancient Author in Eusebius, relate that Cerinthus the Chiliasst was the writer of it. Others, who yet thought well of the Book, that John the Presbyter, a Disciple of the Apostle, not John himself was the Author thereof. The occasion of which might be, as Grotius ingeniously

ously conjectures, because that John the Presbyter had the Book in his custody, whence some out of mistake might deem him the Author thereof. But by the Authority of the chiefest Fathers, and upon a more narrow search and examination of the business, it is now out of question with all Christian Churches, that this Book of the Apocalypse is Authentick and Canonical, and writ by John the Evangelist and Divine, so called for his more plainly and peculiarly declaring the Divinity of Christ beyond any other of the Evangelists.

Now for the Intelligibleness of the Book. II. Though there is a marvellous artifice of Concealment in it, yet there is as sure an artifice of Revealment, as I hope will appear by this our Exposition. And why Prophecies should be obscurely writ, and in what this obscurity consists, I have sufficiently * elsewhere declared. The chief obscurity is in the Prophetick stile, which when it is opened to a Man, the sense will run clear. As he that understands any other Language different from the Vulgar, if the Book it is writ in be good sense, he without difficulty will find it out. And as it would be absurd in him that understands not that language to complain of the obscurity of the Book, so it is as childish for him that will not take the pains, (which is not much) to understand the Prophetick stile, to complain of the obscurity

The Intelligibleness of the Apocalypse.

* Synopsis Prophet. Book 1. chap. 2.

obscurity of the Apocalypse. But that it is intelligible, all sorts of Christians Reformed and Unreformed have given their suffrage thereto, in writing Commentaries upon it : And it is no less than blasphemy against the Holy Ghost that inspired this Prophecy, to say it is simply unintelligible, as if Christ trifled with his Church in a thing so exceeding serious, as this Book of Prophecies seems to be.

III. *The Excellency whereof is notably set out, if not also the necessity of reading and understanding it, chap. 1. vers. 3. Blessed is he that readeth and they that hear the words of this Prophecy, and keep those things that are written therein; which they cannot do unless they understand them. And so, chap. 22. vers. 7. Blessed is he that keepeth the sayings of the Prophecy of this Book : Which is chiefly performed by Faith and Constancy to the True Church of Christ against either the Dragon or Antichrist, which he cannot do if these Prophecies were unintelligible : nor can there any blessedness accrue to a man from reading a Book he understands not : But the sayings thereof understood and kept being so effectual a way to blessedness, it must needs argue the excellency of the Book.*

But there is yet a further illustration of the Excellency thereof from what occurs, chap. 5. vers. 2. which concerns the greatest part by far of this Book,
and

and that which some phansie the only Prophetical part thereof, namely the Visions of the Sealed Book, and of the Opened Book. For what was contained in the Opened Book lay open by virtue of the breaking up of the Seals. In that Chapter is the highest Encomium of this Book of Prophecies that the Wit and Rhetorick of men or Angels can invent or utter. For first it is said, vers. 2. And I saw a strong Angel proclaiming with a loud voice, Who is worthy to open the Book and to loose the Seals thereof? And no man in Heaven nor in Earth, neither under the Earth was able to open the Book, neither to look thereon. This therefore must be a most excellent and transcendent Book of Secrets and Predictions that neither Angels, Men, nor Infernal Spirits can reach to the knowledge of by virtue of their own faculties. And then it follows, And I wept much because no man was found worthy to open and read the Book and to look thereon. Which further argues that it is a Book not only of rare secrets and vast comprehensive Predictions, but more than ordinary desirable, if not necessary to be known. And lastly, when the Lion of the Tribe of Judah, that is, Christ, the Lamb under another expression and figuration, was found worthy, and had taken the Book, what acclamations in Heaven were there thereupon? For

the four Beasts, and four and twenty Elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the Saints. And they sung a new Song, saying, Thou art worthy to take the Book and open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy blood. *As if this privilege of obtaining such a wonderful power of predicting things to come, and communicating such a Book as this of the Apocalypse unto his Church, were one special fruit of his Passion, and the shedding his most precious blood upon the Cross.*

IV. *And therefore let them take heed that despise this Book of the Apocalypse so much, and all endeavours to understand it aright, that they be not found in the number of them that tread under-foot the Son of God, even in those things for which he is the most highly admired and extolled by the blessed Saints and Angels (which is the greatest slight and affront of him imaginable) and count his precious blood shed upon the Cross (whereby he procured this transcendent privilege to himself and them, of fore-knowing things that concern all Ages of his Church) an unholy thing, and do despite to the Spirit of Prophecy.*

In the mean time, this may at least excuse them that seriously and soberly endeavour rightly to under-

stand

The peril of slighting the Apocalypse, and the study of understanding it.

stand the *Visions* of this Book from being reputed men
less judicious, or else very unfortunate to spend their
time and labour on so mean and obscure an argument
as this Book of the *Apocalypse*; as some for want of
judgement or good will have perstringed that excel-
lently learned and pious person M^r Joseph Mede :
But what a vast difference is there betwixt the Spi-
rit of the holy Evangelist John and the great Spi-
rits or Wits, as they would be accounted, of this Age!
He wept out of an eager desire of understanding the
Prophecies of this Book, they laugh at any one for a
fool that pretends the endeavouring to understand
them, or thinks they are to be understood. But I hope
that will be found true that Solomon sayes, Prov.
chap. 14. vers. 6. A scorner seeketh wisdom
and findeth it not, but knowledge is easie to
him that understandeth.

Which I distrust not but will be made good in any V.
intelligent Reader of my Exposition of this Book. The
It will prove easie to him upon his taking notice of the grounds
the meaning of the Prophetick stile, and supposing the Au-
thour goes upon in his
grounds I go upon, which are but few, and allowed of the Apo-
calypse, how assur-
generally by all Protestant Churches that I know of, ed they
(viz.) That the Church of Rome is Idolatrous, be.
which will imply, that the Greek Church also was so,
as is plain from the second Nicene Council, which
the Romanists alledge. That the said Church is mur-
derous,

derous, as having put to death many and many thousands of innocent Souls, because their consciences would not allow them to joyn with this Church in their Idolatrous Worship. And lastly, that she is Imposturous, in pretending to many miraculous Acts that exceed the power of Nature, or the faculties of any ordinary men. As changing the Elements, as they call it, of Bread into real Flesh, and of Wine into real Blood, by saying certain words over it : In exorcising or enchanting of Statues, or Images, and of Water, Oyl, and other things, by certain words, into a power of keeping off Enemies, repelling Diseases, ceasing Thunder and Lightning, and driving away the Devil ; nay, in pretending to a Power of thunder-striking men down into hell, which is only in the hand of God Almighty, to do at his pleasure, and not for men to do at their pleasures, because others will not joyn with them in their gross Doctrines, and Idolatrous Worship. This if it were true were a stupendious Miracle indeed, thus to bring fire from heaven to thunder-strike innocent men into the pit of hell. But such pretended feats as these this Book elegantly expresses by the phrase of Sorcery or Magick, as it may be called, as being an imitation of the pretences of Magicians thus to act above Nature, by words and charms. These are the main things that are supposed concerning the Church of Rome, which if they be admitted

admitted the sense of the Apocalypse will run as glib as may be upon a little knowledge of the Prophe-
tick stile : And I shall wonder at any one that is
satisfied concerning these, that shall stick at the
truth of our Interpretation ; which as touching this
part is so thoroughly demonstrated in my Joynt-Ex-
position, or rather in the eight last Chapters of the
first Book of my Synopsis Prophetica, that I can-
not tell what can be more fully evidenced to the rea-
son of a man ; namely, That the Beast that was,
and is not, and yet is, is the Roman Empire,
and the Woman that rides him, the Roman Hie-
rarchy, after the times of the seventh King, that
was to stay but a little while, which are the pure
Christian Cæsars : Wherefore the Roman Hie-
rarchy after that time being set out by the symbol
of a Whore, for so that Woman is called, (viz.)
the Whore of Babylon, and the Beast she rides
on, said to be full of Names of Blasphemy, it is
manifest, that both the Empire and Hierarchy
are become Idolatrous. Besides that, if the Apoca-
lypse were silent in this matter of their being Idola-
trous, the Writers of the Protestants have over and
over again demonstrated them to be so, and for them
that are so perswaded, not to acknowledge their con-
dition to be predicted in the Apocalypse, but to conceit
it silent therein, is to envy God and Christ the Glo-

ry of foretelling things to come, and the Church the privilege of having them foretold her, and the advantage of confounding her enemies thereby.

And now for the state of the Reformed Church that it will be at last so well Reformed, and so largely amplified, that Peace, Truth and Righteousness shall at last over-spread as it were the face of the earth, and that herewith the Jews will be called, and make one part of the Catholick Church, this is a thing both believed and hoped for by all good men, and expressly pointed at in several places of Scripture, as well as in the Apocalypse. And lastly, for the first Resurrection, the proper privilege of the Martyrs at the entrance of the Millennial Reign of Christ upon Earth, that this was the general Opinion of the Primitive Church is made out notably by M^r J. Mede in sundry places of his Writings : And that way that I have explained it here in my Exposition, it cannot have the least scandal or offence, the Martyrs according to my Explication, not living upon Earth, but being revivified into their Glorious Bodies, reign with Christ in Heaven.

Wherefore the things that I suppose being so certain or unexceptionable, and my Exposition consequential to these, and perpetually made out according to the known meaning of the Prophetick stile,

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and agreeably to the truth of *History*, without any violence done to either *Grammatical Criticism*, or the *Rules of Rhetorick*, and observable *Genius* of the very *stile* of this *Book of the Apocalypse* it self, if such an *Exposition* for so far as the time of *Prophecies* is already past, be not true, what *Exposition* of any *Prophecy*, or of any thing else can be thought to be true? And the things that are to come, as the *Calling of the Jews*, and the utter breaking in pieces of the *Roman Idolatrous Hierarchy* sore against their will, considering the sweet relish of domineering and imposing upon the world, and their obdurate pretence of *Infallibility*, it were a *Miracle* indeed, to think they will ever confesse themselves convinced of those enormous *Errours* and *Crimes* that are so justly laid to their charge: And being they would fall of themselves did not some *Secular Power* support them, it therefore is rational to conceive that some *Remnant* of the *Roman Empire* may stick to them to the last *Vial*: So solid is our *Exposition* in that part also. And concerning the *Calling of the Jews*, I have noted already how generally the *Opinion* is allowed of, and how often intimated in the *Scriptures*. To which I may add, that it does not seem probable, that they are preserved a distinct *People* from the rest of the world all this time for nought. And then for the flourish-

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ing of Peace, and Truth, and Righteousness in the times of the New Jerusalem so universally over the face of the Earth; It is a thing that has been so little done already, and so fully and repeatedly inculcated by the ancient Prophets, as well as set down so exactly in the Apocalypse, that unless a man will question the Truth of Scripture, he cannot but admit it to be true. From which considerations I hope it will appear that our Exposition of the Apocalypse is throughout true, and that I have not rashly called it Apocalypsis Apocalypseos, it being a plain and true unveiling of the Apocalypse, or stripping it of all those coverings and disguisings contained in the Prophetick stile, and whatever other Artifices of Concealment, and laying the sense bare and open to the eyes of all that will not wilfully wink that they may not see the Truth.

VI. And that there may be no distrust of the assuredness of our Interpretation by pretending that others have interpreted the Apocalypse another way, I shall give notice here by the bye, that I have with all care and diligence perused other Interpreters, and the very best of them, Grotius and Ribera; (for as for some Modern Buffoones rather, and abusers of the Apocalypse, than serious Interpreters of it, no sober man will think himself obliged to take notice of them) and in those two chiefest

How grossly Grotius has over-shot himself in his Interpreting the Apocalypse.

chiefest Chapters, as to the Controversie betwixt the Church of Rome and us, whether they are not to be proved from thence Idolaters, (I mean the thirteenth and seventeenth Chapters, of which I have made a Joynt-Exposition in my Synopsis Prophetica). I have shewed how absurd and impossible both Ribera's and Grotius his Interpretations of those Chapters are. And in Grotius his Exposition of them, who yet is now accounted the Chiefest Interpreter, and most accommodate to baffle the true and genuine meaning of those Prophecies, I have noted near fourscore such flaws, as I should be loth any one should be able to find one in my whole Exposition of the Apocalypse; besides his absurd mis-timing of the Visions, which would show, though otherwise his Expositions were more tolerable, that they were nothing to the purpose: And that they are mis-timed, I have abundantly demonstrated in my Synopsis Prophetica, Book II. Chap. 2. So that there is the greatest assurance imaginable of my Exposition of the thirteenth and seventeenth Chapters of the Apocalypse, as you may be fully satisfied by the reading of my Joynt-Exposition of them, Synopf. Prophet. Book I. Chap. 12, 13, 14, 15. And if this Bulwark of my Joynt-Exposition stand impregnable, as most certainly it will, none that perceives the force there-

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of, but will easily admit of the rest of our Interpretations as solid and true. And thus much briefly of the Truth of our Exposition of the Apocalypse.

VII. The Usefulness of the Authors Exposition against Atheism, and for the defence of Natural Religion. Now the usefulness thereof, which I proposed in the third and last place, it is exceeding considerable : First, against Atheists, and those that believe neither Angel nor Spirit ; for there being a deduction of things foretold from the beginning of the Church to the end of all, so natural, so solid, and so true, and every way unexceptionable to any Rational Man, this is the greatest Evidence desirable to evince a Divine Providence over the Church, and the Affairs of Mankind, and consequently the existence of a God ; as also of Angels, the Ministers of his Providence, which is all along inculcated in this Book of the Apocalypse. And particularly it is asserted in the beginning of the Book that this Revelation was made to S^t John by the Ministry of an Angel : And that this can be no imagination of S^t John's, as the prophane Hobbians and Spinozians would be ready to suggest out of the Principles of their stupid and incredulous minds, but a real thing, the Book it self is an ample Testimony and plain demonstration, it being out of the reach of any man by his own natural wit or fore-sight, to write a Book of such comprehensive

prehensive Prophecies, and so continuedly true : to say nothing of the manner of writing it, the very Wit and Artifice thereof, which seems to imply μαῖζον ἢ ἡ ἡγέρ ἀνθρώπων, the Stile and Wit is not the Stile and Wit of a Man, but certainly of an Angel.

Nor does the Apocalypse only support the VIII. truth of Natural Religion, which is the belief The usefulness of it for the confirming of Christianity. of the Existence of a God, and of Spirits or Angels good and bad, and of a Blessed Immortality after this life ; but it is a most special and extraordinary confirmation of the truth of the Revealed Religion of Christianity, and the most assured Argument, and most lasting and satisfactory of the Apotheosis of Christ, that the Wit of Man can excogitate, or his heart desire. For reading this Book, and comparing it with the History of the Affairs of the Church, and of the Nations, so far forth as they have had any thing to do with the Church, or the Church with them ; he may as it were see with his own eyes, and feel with his hands the Truth of our Religion in the veracity of our Great Prophet and Saviour, and in the exact completion of the Predictions he has communicated to his Church as hitherto. Which standing Miracle is of as much weight with the Intelligent, for the confirmation of their Faith in

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Christ,

Christ, if not more, than if they lived in our Saviours time to see his Miracles, or conferr with the eye-witnesses of them. And it is an extraordinary glorious priviledge of the Christian Church to have such a Book of Prophecies as these (and peculiar to her above all Religions else in the world that ever was) and so easie and naturally applicable to the events predicted : And therefore they deserve very ill of the Christian Church, who either rashly, or out of design, instead of the true and genuine meaning of the Visions of the Apocalypse give unnatural, forced senses of them, distorting them from their intended scope, applying mean, senseless, insignificant, useles and inept meanings to them, instead of those that are proper and adequate : Which not to dissemble the Truth, Grotius, though otherwise a Learned Writer, has most wretchedly done. For this makes the very pretense of understanding Prophecies ridiculous, and deprives Christ of his Glory, and of one of the most Illustrious Fruits of his Passion and Apotheosis, and the Church of her so Eminent Priviledge above all other Religions : For such meager, dry, distorted, and contradictions Expositions, as Grotius has given of the Apocalypse, if there were no other to be had than those, would never argue it a Book Divinely Inspired, but to be rather

rather a confused heaping up of vagrant thoughts, and fortuitous imaginations : And yet these fond conceits of Grotius (forsooth) must stifle the genuine meaning, and due efficacy of the Apocalypse ; that is, We must rob Christ of his Glory, and the Christian Church of her high peculiar Priviledge above any other Churches or Religions ; nay, take away that extraordinary support, which not only Christianity ; but even Natural Religion it self has from this Book of the Apocalypse, in a meer Complement to the Church of Rome, that she may not seem as well by Divine Testimony, as by Humane Reason guilty of Idolatry : See my Synopsis Prophetica, Book II. Chap. 2, 3, 4. and my Mystery of Godliness, Book V. Chap. 16. Which Chapters if you attentively read, though with the Favourers of Rome and Grotius, you may think me not over-civil, yet you will certainly conclude me very true and just in this my censure. This I thought fit, though it is against my Genius to lessen any ones performances, plainly to declare, that no man may be sobbed off from embracing the Truth, by the specious name of Hugo Grotius prefixed to such weak and imperfect Essayes upon the Book of the Apocalypse ; where amongst other things it is to be

noted, that the six first Seals, and the six first Trumpets, which are indeed all the Visions of the Sealed Book, he interprets of things which were transacted before the Prophecy was writ, than which nothing can be more wild and preposterous.

IX. *A third considerable Usefulness of our Exposition, is, that it is a plain justification of all Reformed Churches, Prince and People, for their having left the Communion of the Church of Rome, and a discharging of them of that perverse and unjust imputation of Schism, which the Church of Rome would fain cast upon them: For though they do loudly miscall them by the name of Hereticks, yet they have nothing to lay to their charge, but the disowning those things which it were Heresie for them to embrace, and are nothing but unsound Doctrines, and foul Trumperies, and Principles of Idolatry, which pretended Holy Church holds up for her unholy and secular ends, or worldly interest: For the main Body of Protestants hold all that were accounted Articles of Faith in the first Ages of the Church about the first four hundred years while the Church was deemed Symmetral, as is intimated in the Apocalypse, Chap. 11. whence it is impossible they should be Hereticks: And that neither Prince*

And for the justifying the Reformed Churches from all imputation of Schism.

nor

nor People in the Reformed Churches are guilty of Schism, besides the nature of the thing it self, that no man is bound to disobey God under pretence of obeying a Church that is Idolatrous, there is not only a Commission but a Command to all to leave her Communion, Apoc. Chap. 2. ver. 20. and Chap. 18. vers. 4. And I heard a voice from Heaven, saying, Come out of her my people, &c. So that both Prince and People every where have a Commission from Heaven to leave her Communion, so far are they from being Schismatics for leaving it.

A fourth Usefulness may be, and that again to the Reformed Churches, which are the Church in Sardis, who are reprehended by Christ in his Epistle to that Church, for having a name of living, as having a zeal one against another about things of smaller consequence, and from thence making Schisms and Dissentions in the Reformed Churches, but being even dead otherwise to that which is the onely Life of a True Christian, which is Charity or Love, the character of the Philadelphian Church : Which the Sardinian Church is heartily to breath after, that all their breaches may be healed, and defects made up, and that Peace, and Truth, and Righteousness may flourish amongst them : But as yet it is too true that

X.
And for moving them to repentance, and amendment of their lives.

that her works are not found perfect before God, as Christ complains of her in his Epistle : Which Epistle of Christ to the Church in Sardis, I wish all the Reformed Churches would seriously peruse and take notice of the heavy Communion against them ; If they do not watch and stand upon their guard, and endeavour to strengthen the things that are ready to dye, namely true Faith in God, and in Jesus Christ, and the promised assistances of his Holy Spirit to subdue our Corruptions to the Scepter of his Kingdom, and a sincere Zeal against all scandal and debauchery of Life, and gross Superstition, and Idolatry, and against banking after the Flesh-pots of Ægypt, as the Israelites did when God had brought them out of the House of Bondage into the Wilderness : Which state is something analogous to the Sardian Interval in respect of the Philadelphian, which is as it were the taking possession of the Holy Land, and more analogous than we could wish in murmuring against their Governours, and that Government which obtained in the Church even in those times, which by the Spirit of God were accounted Symmetrical, Apoc. cap. 11. 1. If they do not remember how they have received and heard, and hold fast and repent ; namely how they have received from the Apostles themselves
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by their Writings, and from Apostolick men raised up in the late Reformation, who generally declared against the Idolatries of the Church of Rome, and declared the Pope with his Hierarchy to be that Man of Sin, the Antichrist, even those that professed themselves not to know what to make of the Book of the Apocalypse, as Luther and Calvin, whom Cornelius à Lapide affirms to have cast it out of the Canon, which is a sign that the Idolatry and Antichristianisme of the Roman Church was to their judgements so gross, that they wanted no such helps to assure them thereof: How they have received from S^t Paul; Children obey your Parents in the Lord; as well as, Fathers provoke not your Children to wrath, Ephes. 6. 4. And that Love is the fulfilling of the Law, Galat. 5. 14. For all the Law is fullfilled in one word, even in this, Thou shalt love thy Neighbour as thy self: but if ye bite and devour one another, take heed that ye be not consumed one of another. These and the like sins is the Sardian Church to repent of, and to stand upon their watch, lest the judgement of God suddenly surprize them before they be aware, Apoc. 3. 3.

A fifth Usefulness of our Exposition is in XI.
reference to the Jews, for the facilitating their ^{The Use-}belief ^{fulness of} this Expo-

fiction in
reference
to the
Jews.

before in Jesus, the true Messias. For that perverse Objection of theirs against the Messias having been already come above sixteen hundred years ago; seeing such gross Idolatry, and bloody persecution has been so long a time in the Church against those men that have had the most Conscience touching the Purity of Gods Worship, and the greatest Zeal against Idolatry; This Objection, I say, is easily answered out of our Exposition of the Apocalypse, that these things are no otherwise than the True Messias has predicted they would be, whence the Argument is retorted against themselves, that it is the greater Demonstration that Jesus is the True Messias, and not only this, but moreover, which is the chiefest of all, That all things predicted in the Apocalypse, from the beginning of the Church to this day, have exactly come to pass, which is a pledge of Christs veracity touching the future state of the Church, that is, That this bloody and Idolatrous Hierarchy will be put an end to, and that both Jew and Gentile will become One Fold under One Shepherd, Jesus the True Messias, namely, at the descending of the New Jerusalem out of Heaven from God, in which will be accomplished all the Glorious Promises of God touching his Church, predicted by the mouths of his

his Holy Prophets : Which cannot but be a full Answer to this Objection of the Jews.

The sixth is a particular Usefulness for the XII. undeceiving the Fifth-Monarchy-Men; as they are called, and any others that are inclinable to such Opinions as they are of, (viz.) That upon the Rising of the Witnesses a Fifth Monarchy must be erected, in which Jesus Christ is personally to Reign with the revived Martyrs in the Millennium here upon Earth, and that the way to these Times is to be made by the Sword. For according to our Exposition the Witnesses are already risen in the late Reformation, and the Time of the One thousand two hundred and sixty dayes expired, that no watch-word may be taken to any Tumults from any such indication of Time. But the most certain sign of the downfall of Antichrist will be the raising again in the Reformed Churches a sincere and fervent Zeal after Truth and Holiness, hearty Love and Amity amongst themselves, and a Conversation unspotted and unexceptionable, and such as will convince their very Adversaries that they are in good earnest Christians, and demonstrate their faith by their works, and that they have not shaken off the Yoke of the Pope to serve themselves, or to turn Slaves to their own Lusts, but to be the Faithful Servants of

A particular usefulness for the undeceiving the Fifth-Monarchy-men.

him that redeemed them out of that House of Bondage. If this were seriously minded in the Reformed Churches, and due discipline kept up to that purpose, the Papacy would melt away like a bank of snow in the summer-sun, or consume as the fat of Lambs, as the Psalmist speaks, yea, even as the smোক would they consume away. And as for any Fifth Monarchy, in which Jesus Christ shall visibly and personally Reign as the Monarch thereof, or any one else as an Universal Monarch over all those many and large Kingdoms that shall then be Christian; (that the Fifth-Monarchy-men may not substitute this instead of the other) our Exposition is not at all favourable to any such conceit, as neither to that of the Reign of the revived Martyrs upon Earth in the blessed Millennium. And I am so far from countenancing the Opinion, that these Times are to be brought in by the Sword, unless it be by the Sword of the Spirit, which is the Word of God, that that most dismal Prophecy, Chap. 14. vers. 20. where it is said, that blood came out of the Wine-press even unto the horse bridles by the space of a thousand and six hundred furlongs; and that Prophecy of the battel of that Great Day of God Almighty, Chap. 16. and the other of the rider
of

of the white horse, Chap. 19. where the Fowles of the Air are called unto the Supper of the great God, to eat the flesh of Kings, of Captains, and of Mighty Men, &c. that I interpret, I say, all these not literally but mystically, not of slaying of bodies, but of converting and saving of souls. And I hope the Reader will be convinced, when he considers the places, that my interpretation is true.

The seventh and last Usefulness of my Exposition redounds to the Pontifical party themselves, as many as are predisposed to hear plain and evident truth. For according to our Exposition, which how true it is I have above made good, and it will approve it self true to any Intelligent and unprejudiced Reader, those that stay in the Communion of the Roman Church, when as they should be the faithful Members of Christ, they are, ipso facto, the Members of an Harlot, that is, of an Idolatrous Church, which the stile of the Apocalypse calls the Whore of Babylon. And how assured a man can be of his Salvation in such a state, I leave to himself to judge : Or rather let him hear what the Angel says, Chap. 18. vers. 4. Come out of her my People lest ye partake of her sins and of her plagues : As also what another Angels says,

XIII.
The usefulness of it in the behalf of the Pontifical Party.

sayes, chap. 14. vers. 9, 10. If any one worship the Beast and his Image, and receive his Mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, and the smok of their torment ascendeth up for ever and ever. This is the doom of those that forsake not the Communion of the Church of Rome, but obey the Two-horned Idolatrous Beast, that has the horns of a Lamb but the voice of a Dragon, decreeing gross Idolatries and bloody Persecutions.

This plain therefore and evident Exposition of the Apocalypse, I hope may be an Instrument to bring off those that are any thing well disposed, out of those gross and damnable Errours into the way of Saving Truth, and keep those more stedfast that are in it. For though there will be those, and they not a few that will remain obstinate and unconvinced, especially of the Roman Hierarchy it self, even until the effusion of the last Vial, yet there may be many particular gleanings, and some larger harvests in the mean time, to which so sound
and

and faithful a sense of the Apocalypse, as our Exposition exhibits to the Reader, may be effectually subservient : And truly this one usefulness thereof may very well seem a sufficient compensation for my labours, to any sincere lover of the Souls of Men.

Wherefore to come to a Conclusion : Since this XIV.
The Conclusion.
Book of the Apocalypse is so Excellent and transcendant a Book as well as Authentick and Intelligible, and our Exposition thereof so sound and assured, and the use of it so manifold and so great, I hope that every Intelligent Man that is a Well-willer to the Truth, and a sincere Lover of the Church of Christ will allow of my design of publishing it, as a thing laudable at least, if not indispensable. For though in things of mere speculation, it is a piece of prudence for a man to seem no wiser than others can bear, lest instead of being admired he be looked upon for a fool, or a man of extravagant conceits; yet in such points of knowledge as we are assured of, and as assured of their manifold usefulness for the Church, and the good of mankind, it is a piece of Conscience that we communicate them to the world, it being a Depositum we are intrusted with from God, and of which we must give an account to him at that great day.

And

XV. *And thus much I think is competently well for a*
Preface. What may further occur I shall re-
serve for an Epilogue: Where amongst other things
I shall exhibit to thy view the Ichnography of
the Temple with the Inner and Outer Court,
for the better understanding of the eleventh Chap-
ter of the Apocalypse, as also a Table of Syn-
chronismes with a Defence of them: Which
will both refresh thy memory after thy reading my
Exposition, and the more fully assure thee of the
truth thereof: As will also that admirable Key of
the Visions of the Sealed and Opened Book Pro-
phesies, (viz.) the Angels Interpretation of the
Beast, Chap. 17. and the Woman that rides
him. And lastly, the wonderfull Harmony that is
to be observed of the Antemedial, Medial and
Postmedial Synchronals, the Harmony of all of
them, in each Order, amongst themselves, and with
the Times, to which in virtue of the Interpretation
of the Angel they are necessarily affixed, so far
namely as the Prophecies have been already fulfilled
or are in fulfilling; which is a pledge of the Truth
or Credibility of our Exposition touching what
is to come. This Harmony, I say, is so admi-
rable and surprizing, that unless thou hast a Ge-
nius dead or stupid to matters of this nature, thou
canst not fail to be enravished with the considera-
tion

tion thereof; as also with the Divine Artifice of the whole Book of the Apocalypse; Much whereof is opened in the said Epilogue: So that it may go for a kind of Technology to our Exposition. In the mean time I will only advertise thee, That I have taken care that the entire Text of the Apocalypse go along with my Interpretation, printed in a black English Letter, the more easily to be distinguished from the Comment, that thou having it so entirely in thy sight, and continuedly with the Comment, thou mayest with the more ease and assuredness judge of the Faithfulness and Agreeableness of our Exposition.

ERRA

ERRATA sic corrigi.

Preface, *Page xviii. Line 21. read His Passion.*] *Page 10. l. 11. r. Spondanus. p. 26. l. 9. r. Sardin. p. 30. l. 9. r. Churches especially, let. p. 40. l. 17. r. Paronomastical. p. 41. l. 14. dele the. p. 47. l. 20. r. him. Sealed with seven Seals. p. 67. l. 34. r. comes. p. 77. l. 12. r. Narfes. p. 81. l. 29. r. Scorpio-locusts. p. 86. l. 2. r. a voice. l. 21. r. and Iconium. p. 93. l. 11. r. good. p. 98. l. 9. r. Trumpet suppose, as. p. 108. l. 16. r. Sirazfor. p. 122. l. 7. r. Cruelty. p. 128. l. 24. r. Lolbards. p. 140. l. 8. r. decrees. l. 11. r. Iconomachus. p. 141. l. 18. r. Lincaments. p. 152. l. 11. r. enlargement. p. 200. l. 24. r. iv. p. 211. l. 26. r. and briefly. p. 227. l. 1. r. Topazes. p. 257. l. 4. r. Antemedial. p. 260. l. 12. r. Assenter. p. 270. l. 2. r. he. p. 272. l. 1. & p. 283. l. 2. r. Antemedial. p. 293. l. 24. r. Adknow. p. 298. l. 3. r. R. Ch. 9. p. 315. l. 4. r. Hills. p. 331. l. 7. r. with these. p. 346. l. 5. r. that is, One.*

APOCA-



APOCALYPSIS
APOCALYPSEOS,
OR THE
Revelation of S^t John
UNVEILED.

CHAPTER I.

1. **T**he Revelation of Jesus Christ which God gave unto him to shew unto his servants things which must shortly come to pass: Not therefore the Revelation of things * manifestly foreshewn by him already, or that are already past, so that any entire Visions or Prefigurations should be here expected of them, which would but make them more obscure; but of things which are to come some sooner and some later, but all of them shortly in respect of some successions of Ages in the Church or other, that they

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may perpetually be advertised of their concerns, and stand upon their guard. And he sent and signified it by his Angel unto his servant John: This Revelation I say was made to Jesus Christ by God, that he might communicate it to his servants; for which end he sent his holy Angel, by whose ministry these things through prophetick Visions and P^refigurations wrought and impressed upon his Inward Man were conveyed to *John*.

2. Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. This is he who is usually called *John the Divine*; for giving that Record of the Word of God in the beginning of his Gospel, and of the Divinity of Jesus, and who declared that which was from the beginning, which he had heard; seen and handled of the Word of Life, and did testify in writing the Actions of Jesus, and all things that he saw.

3. Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein. That are written in the volume of these Prophecies, consisting chiefly of three parts; the Vision of the *Seven Churches*, the Vision of the *Seven Seals*, the seventh whereof contains the *Seven Trumpets*, all which belong to the *sealed Book*, and the Visions that appertain to the *opened Book*, (amongst which are the *seven Vials*) and all the rest of the Visions of this Volume, that some way or other are reducible to these: Blessed is he that observes the things written in this Book of Prophecies, that he may order his life accordingly, and always approve himself such as he is by these Visions admonished to be, and adhere to Christ sincerely, and to his True Church in all conditions. For the time is

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at hand, namely, for the fulfilling of such Visions as appertain to the earlier Scene of the Affairs of the Church, and will ever be at hand to the end of the world for the fulfilling of some Visions of this Book or other.

4. **John to the seven Churches which are in Asia.** To the * truly Catholick and Apostolick Church distinguished into seven successions, reaching from the beginning of the Church to the end of the world, * and dispersed on the face of the Earth. **Grace be unto you and peace, all favour, happiness and prosperity.** From him which is, and which was, and which is to come : from the Eternal Jehovah, who graspeth all past, present and to come in the eternity of his Wisdom and Power. And from the seven spirits which are before his throne. And from all his holy Angels that are assisting at his *Throne*, and in a readiness to be sent upon messages, and to minister for the good of his people.

5. **And from Jesus Christ who is the faithful Witness, and the first-begotten of the dead, and the Prince of the Kings of the Earth.** From Jesus Christ that faithful Witness of the Will of his Father when he was upon Earth, and the first-begotten of the dead, the first-fruits of them that slept, to whom is given the right of all the Kingdoms of the Earth, to be Prince over them all, and to rule them in Righteousness and Peace : **To him that loved us, and washed us from our sins in his own blood, That so loved us, that he laid down his life for us, for a propitiation for our sins, and to wash us from all the filth thereof through sincere repentance and mortification of our lusts out of a due and gratefull return of love to him that died for us.**

6. And hath made us Kings and Priests unto God and his Father, namely, by this victory over our corruptions through faith in him, to offer spiritual sacrifices of Prayers and Thanksgiving, with an utter resignation of our selves to the will of God the Father of our Lord Jesus Christ. To him be glory and dominion for ever and for ever. Amen.

7. Behold he cometh in the clouds (so vast a prospect have the prophecies of this Book) and will judge the whole world at the last day. And every eye shall see him, and they also that pierced him, either in his own person, or wounded him, and killed him in the persecution and murdering of his living members. And all kindreds of the earth shall wail because of him; namely, all those that have thus outrageously sinned against him: Even so Amen. This is a certain truth, let scoffers and unbelievers say and imagine what they please.

8. And that this may not seem strange, that his Providence and Power reaches so far as to the very last, there is presently added, I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty: whose administration therefore of Affairs, and the presence of his Power is palpably to be felt, and plainly to be discerned from the beginning of the Church to the end of the world. He is the Almighty, grasping all things in the hand of his All-comprehending Providence.

9. I John who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, both which he hath bequeathed to his faithful followers. Was in the Isle that is called Patmos, one of the Cyclades so called

in

in the *Ægean* Sea, for the word of God, and for the testimony of Jesus Christ, thither banished for the preaching the Word of God, and bearing witness to the Truths of the Gospel of our Lord Jesus.

10. And it came to pass in this Island, that I was in the Spirit on the Lords Day, actuated and impressed upon in my inward man, my mind being vacant from this earthly body, and external senses, and wholly seized by this Divine and Angelical Power, which caused in it the following Visions, and Prophetical Impressions, but as lively and clear as any objects to the outward or corporeal senses: And when I was thus in the Spirit, and had as it were left the body in this ecstasie, I heard behind me a great voice as of a Trumpet;

11. Saying; I am Alpha and Omega, the first and the last, and shall declare unto thee such things as concern the Church continuedly, from the first beginning thereof to the end of the world. And what therefore thou seest write in a Book, and send it unto the Seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis and Philadelphia, and unto Laodicea; that is to say, send it to the truly Catholick and Apostolick Church disspread upon the * face of the Earth, and divided into seven successions, unto the *Ephesine* succession, and unto the *Smyranean* succession, and unto the *Pergamenian* succession, and unto the *Thyatirian* succession, and unto the *Sardian* succession, and unto the *Philadelphian* succession, and unto the *Laodicean* succession: Which seven successions one after another fill up the whole time of the Church Universal, from the beginning thereof to the end of the world.

* See Notes
vers. 4.

12. And

12. And I turned to see the voice that spake with me, to see who it was that spake thus to me: And being turned, I saw seven golden Candlesticks.

13. And in the midst of the seven golden Candlesticks, one like unto the Son of Man; the Representation, namely, of Christ, as he is also one with his Church. For we are Members of his Body, of his Flesh, and of his Bones; They two shall be one flesh: This is a great Mystery, saith the Apostle, but I speak of Christ and his Church. Cloathed with a garment down to the foot, and girt about the paps with a golden girdle, in token that he is our High Priest, this habit alluding to the High Priests Vestments.

Eph. 5.30.

14. His head and his hairs were white like wool, as white as snow, for the greater venerableness of this High Priests person, and in token he is that Christ that the Prophet calls *Counsellor*, the *Mighty God*, the *Everlasting Father*: For these are the symbols of his Wisdom, and Paternal Authority. And his eyes were as a flame of fire, to signify the penetrancy of his Providence, and spirit of discerning both in himself, and in his Church.

15. And his feet like unto fine brass, as if they burned in a furnace; which shews the stability and purity of his wayes in himself, and the constancy of his Church in the furnace of affliction and fiery tryals: And his voice as the sound of many waters: Which plainly discovers that Christ is here represented in union with his Church; Waters signifying a Multitude in the prophetick stile, as most certainly they do.

16. And he had in his right hand seven stars:
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The seven stars according to his own Interpretation are the seven Angels of the seven successions of the Church, whom he bears up, sustains, and strengthens throughout all Ages. And out of his moutb went a sharp two-edged sword; a Symbol of Christ as he is the Living Word of God quick and powerfull, and sharper than any two-edged sword. And denotes also the powerfull Word of the Gospel preached by the Living Members of his Church. And his countenance was as the Sun that shineth in his strength. This is spoke in reference to him as he is called the Sun of Righteousness, or in reference to the Church in the state of the New Jerusalem; of which it is said, *There shall be no night there, and they need no candle, nor the light of the Sun: For the Lord God giveth them light, and they shall reign for ever and ever.*

17. And when I saw him I fell at his feet as dead, as being exceedingly afraid that this sight might portend some great evil to the people of God. And he laid his right hand upon me, saying unto me, Fear not, I am the First and the Last: And though there may be some great Afflictions and Tryals of my Church represented to thee in what thou seest; yet thou must remember, nothing shall come to pass without my Providence, who am the First and the Last, and will carry you through all Persecutions and Deaths, and make you at length more than Conquerours.

18. I am he that lieth and was dead, and behold I am alive for evermore, Amen, and have the Keys of Hell and of Death; as if he should say, For I am now alive, though I was my self dead once and crucified, but behold I am alive for Ever. *Amen.*

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This is most certainly true of him whom this Vision represents, and that he has the Keys of Hell and Death. And therefore no man need fear to undergo martyrdom for his Cause, who will certainly make him partaker of a Blessed Immortality, and plunge his barbarous persecutors into everlasting perdition. Wherefore after this encouragement to *John*, he sayes,

19. **Write the things which thou hast seen, and the things which are, and the things which shall be hereafter ;** that is, write the things which thou hast seen and known already as being past, and the things that are present, and the things that are to come after, (*viz.*)* The affairs of the first succession of the Church, which is the *Ephesine* succession ; the affairs of the *present* succession of the Church (in which *S^t John* wrote these Visions) which is the *Smyranean* ; and of the rest of the successions of the Church which are *to come afterwards*.

20. Which affairs thus distributed into seven successions, or intervals, are indeed, **the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks :** For, the seven stars are the Angels of the seven Churches, that is, the seven successions of Bishops and Pastors that are to shine forth in the brightness and purity of their Life and Doctrine in the seven successions of the Churches : **And the seven candlesticks which thou sawest are the seven successions of the Apostolick Church, here called seven Churches.**

NOTES.

NOTES.

CHAPTER I. Vers. 1.

Manifestly shewn already by him, or that are past, &c. *This is spoken in reference to the absurd Interpretations of Grotius, in the first six Seals, and the first six Trumpets, who fixes the Scene of all those Visions in Judea, and ends them with the sacking of the City: which was before St John wrote the Apocalypse, for he wrote it in Domitian's time. But what will not prejudiced Wits imagine, rather than stoop to the Truth? See my Mystery of Godliness, Book 5. chap. 16. And Synops. Prophetic. Book 2. chap. 2. sect. 4, 5, &c.*

Vers. 4. Truly Catholick and Apostolick Church, &c. This I conceive to be comprehended in the name Asia, in allusion to the Hebrew word אֲשִׁיָּא, Asia, signifying Fundamentum; as if he should say, To all the Churches that keep the Apostolical Foundation in Doctrine and Practice, that keep in it, and swerve not from it by admitting any thing contrary thereto.

And dispersed on the face of the earth, &c. This also is comprised in the word Asia, by allusion to another Hebrew word of a like nearness of sound אֲשִׁיָּא, that is Asia again, and is the lowest of those four Worlds notoriously known amongst the Cabbalists, Aziluth, Briah, Jetzirah, Asia, of which last the lowest part is this Earth we tread upon: So evidently is the allusion to the nearness of sound in words made use of in this Book of the Apocalypse. See another reason from אֲשִׁיָּא in my Exposition of the seven Churches.

Vers. 19. The affairs of the first succession of the Church, which is the Ephesine succession; the affairs of

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the present, &c. That the affairs of the Ephesine succession were past when St John received those Visions in Patmos is plain from hence; because he received them about the end of Domitians Reign: But the beginning of the Smyrnean succession is in the tenth of Nero, or not long before: which is about thirty years before St John received the Visions in Patmos. Besides that the Ephesine succession is described amongst other characters, as not yet being stained with the doctrine and deeds of the Nicolaitans: But the Nicolaitans appeared in the twelfth year of Nero, as you may see in Spondanus the Epitomizer of Baronius: Therefore the Ephesine succession was to expire before that time. So plain is it that it was past when St John was in Patmos.

But hence emerges a difficulty that will may stumble some, (viz.) Being the Ephesine succession was then past, why should there be an Epistle directed to it, which is as if one should write to the deceased? To which I answer, That this Book of Prophecies being designed a Representation of the State of the Church, or of the Empire in reference to the Church, from the very beginning of the Church (that the Representation might be the more compleat by not leaving out that little Time that was then past) to the end of the world, in that way, I say, it is comprized, whether Epistolary or other, it is to be begun and continued throughout: And therefore in the Prophetical Vision of the Seals; as the first Seal is rather an History than a Prophecy, though disguised under Prophetick Iconismes (For the time of the thing signified there by the Rider of the White Horse (which the whole stream of Interpreters understand of Christ guiding and assisting the Apostles and his Church in the Apostolick times) was in a manner quite expired when John wrote the Apocalypse:) So this Epistle to the Ephesine

phetine succession of the Church, is to be conceived, an Historical Description of that State of the Church, rather than an Epistle, though for conformity-sake it is put into this Epistolar disguise.

And since it is not so proper to write Epistles to any but those who are in present Being; surely they who are satisfied there is no absurdity in writing in this Epistolar way to the successions of the Church not yet come, ought to think the using this Epistolar form to a succession already past, the more tolerable.

But supposing the Apocalypse a designed Representation, as I hinted above, of the affairs or state of the Church set out by a triple Prophecy, this of the Seven Churches, the second of the Sealed Book, and the last of the Opened Book, and that the Prophecy of the Sealed Book, and of the Opened Book, each of them, though in a Prophetick stile, yet in the entrance of the Prophecies represent Things or Times partly past and partly present (neither of which are the proper objects of Prophecy) when St John was in Patmos, and therefore so far are rather an History than Prophecy, though disguised or adorned with Prophetick Iconismes, and consequently that that little snip of time, the Ephetine Intervall contains, though an History rather than an Epistle, may as well be set down in an Epistolar form, as the other in a Prophetical: These things, I say, being considered, the using this form of an Epistle to the Ephetine succession, that it might keep conformity with the rest (the usefulness of which Epistolar forms I have declared in my * Prophetical Exposition of the Seven Churches) is not only tolerable but very fit and commendable.

* Chap. 1.
Sect. 6.

And yet this is not all that I have to say: For being there was a Real Church in Ephesus in St John's time, which according to the literal sense of those Epistles might

might be concerned therein, and that there is also a Moral use and sense of them, according to which they may be applicable to this or that state of any particular Church of Christ, in any particular Place or Age of the World (so richly usefull is the contrivance of this holy writing for the edification of the Church of Christ, though the main be the Prophetical design, as to the illustration and Confirmation of his Providence over his Church, and that the Vision of the Seven Churches is a Prophecy properly so called, I have by no less than twenty Arguments confirmed in my * Exposition of the Seven Churches) this Epistolar Form, I say, to the Ephesine succession is not only tolerable, fit, and commendable, but altogether necessary. Which things, though I have sufficiently noted and confirmed in my said Exposition of the Seven Churches, yet I thought fit to give an hint of them here, that no man unawares may stumble, as is said, at the very threshold.

CHAPTER II.

1. **U**nto the Angel of the Church of Ephesus write; that is, to the Bishops and Pastors, &c. of the Ephesine succession of the Church (which begins with the beginning of the Church of Christ, and ends in the tenth year of Nero) * whose name bears with it the signification of its condition. These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks. And he salutes you under the Title of this part of his former Representation, that you may run the race more chearfully that now is begun, he going along with you, even to the end thereof.

thereof. He supports, comforts and guides all the seven successions of the Bishops and Pastors of the Church that labour in the Word and Doctrine, and is in the midst of all the seven successions of the Church throughout all Ages, minding their Conversation, and assisting them that are true of heart even to the end of the world.

2. I know thy works, thy labour, and thy patience, and how thou canst not bear them which are evil. I know your works, and approve of your labour, industry and patience, and commend you for that loathing and detestation you have of lewd and wicked men. And thou hast tryed them that say they are Apostles and are not, and hast found them lyars. That also I commend, that you can sift and try such as pretend to be sent from me, and to be Apostles, and are not, but are Lyars and Deceivers, mere Impostors and Counterfeits.

3. And hast boyn, and hast patience, and for my names sake hast laboured, and hast not fainted. I commend you for this your first great fervency and desire of enlarging my Church or Kingdom, and bearing patiently all crosses and difficulties you meet with in the carrying on the work, and for your not fainting under so great pains and travail.

4. Nevertheless I have somewhat against thee, because thou hast left thy first Love. There is not that earnestness of affection for me as at the first, nor fervency and zeal for the enlargement of my Kingdom, but you are more cold and remiss.

5. Remember therefore from whence thou art fallen, and repent, and do the first works, that is, act with that constancy, fervency and sincerity you did before. Or else I will come unto thee quickly and

and will remove thy candlestick out of his place, except thou repent; that is, I will raise such a tempest of Persecution against the Church, that she will not be able to keep her place but be shaken and driven with the violence thereof. This you must expect unless you repent.

6. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. This was yet the privilege of this *Ephesine* Interval of the Church, that she was not then tainted with the lusts of that filthy Sect of the *Nicolaitans*, which the soul of Christ so abhors.

7. He that hath an ear let him hear what the spirit saith unto the Churches in these Prophetical Parables. For it is of great concern and edification for them to consider and understand them through all the successions of the Churches, that what is recommended they may follow and eschew the contrary at all times. To him that overcometh with I give to eat of the Tree of Life which is in the midst of the paradise of God; that is, he that overcometh through his much labour and pains, he shall be refreshed with the food of the Tree of Life, and for his patience and sufferings enjoy a Paradise of pleasure in Heaven.

8. And unto the Angel of the Church of Smyrna write: To the Bishops and Pastors, &c. of the *Smyranean* succession of the Church (which reaches from the end of the *Ephesine* succession to about the three hundred twenty fourth year of Christ, * and bears the signification of its condition in its name) write to them thus: These things saith the first and the last, which was dead and is alive. Who salutes you therefore with this part of his former Representation

presentation as his most proper Title here, for an encouragement in the bloody persecuting times you are in : For if you dye Martyrs, you shall as assuredly be alive again as I am that was once Martyred and Crucified. And I am *the First and the Last*, and will make my Church hold out to the *End*, and stand Conquerour in the Field.

9. *I know thy works, and tribulation, and poverty, but thou art rich.* I know how you are destitute of all the comforts of life, and conflict with the greatest necessities, but yet ye are really rich, full of Christian patience and meekness, and of invincible courage amidst all the dangers of death. *And I know the blasphemie of them that say they are Jews and are not, but are the Synagogue of Satan.* That say they are *Christians* and are not ; (for so *Jews* signifies in the Apocalyptick stile) and so by their dauntlessness and perfidiousness blaspheme and dishonour that Noble Name and Calling, by proving themselves of the Synagogue of Satan, and betrayers of the Kingdom of their Lord that bought them, fast slaves to the flesh, and impatient of all persecution, worse than *Peter*, whom notwithstanding when he would have discouraged me from my sufferings on the Cross, I sharply rebuked with a *Get thee behind me Satan, for* Matt. 16.
thou savourest not the things of God. 23.

10. *Fear none of those things which thou shalt suffer, nor imitate that base cowardise of that Synagogue of Satan, for they are no Church of mine, but a cage of perfidious hypocrites. Behold the Devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten dayes.* The Devil and his Ministers under Paganism will cast some of you into prison for the tryal of your faith and

and constancy ; and you shall have the tribulation of ten dayes, even of those ten bloody persecutions under the Pagan Emperours. **Be thou faithful unto death, and I will give thee a Crown of Life :** Be in no wise discouraged, but continue faithful unto death, and I will give you a Crown of Life, even the Imperial Crown, *Constantine* turning Christian, which will be a Crown of Life and security to you my Church, and save you from death and persecution : This shall be the external effect and fruit of your sufferings, or the Political reward thereof.

11. He that hath an ear let him hear what the Spirit saith unto the Churches. He that overcometh shall not be hurt of the second death. He that stands out this tryal, and valiantly suffers martyrdom shall not be hurt of the *second death*, but have his part in the *first resurrection* accordingly as it is written, *Apoc. 20. 6. Blessed and holy is he that has part in the first resurrection, on such the second death hath no power.* This is the promised priviledge of those Martyrs that suffered persecution in this *Smyranean* succession of the Church under the Ten hot Persecutions. And as that other promise that preceded the Parabolical *Epiphonema* was external and political : So this reward that follows the said *Epiphonema* is invisible, and belonging to the other State : which distinction is to be observed in the rest of the Epistles ; and that the promise that follows the *Epiphonema*, He that hath ears let him hear, &c. belongs to what is spiritual and invisible.

12. And to the Angel of the Church in Pergamus write, (viz.) to the Bishops and Pastors, &c. of the Pergamenian succession of the Church (which reaches from the end of the Smyranean succession, namely

ly from the year three hundred twenty four, to the year one thousand two hundred forty two, when the Popes Legate *Ameline* with *Trancavel* the Bastard Son of Count *Beziers* ended the War against the *Albigenses*, * and which has its condition signified by its name) write thus : **These things saith he which hath the sharp sword with two edges.** Who salutes them wearing the Title of this part of his Representation by a kind of *Antithesis*, this Sword that comes out of his mouth being the Sword of the Spirit, in opposition to the Sword and Arm of Flesh, that persecuted the True Church in this succession.

13. **I know thy works, and where thou dwellest, even where Satans seat is; and thou holdest fast my Name, and hast not denyed my Faith:** I observe how well thou carryest thy self, though thou dwellest under the Dominion and Jurisdiction of the first-born of Lucifer, that man of Sin, and Son of Pride, a right *Pergamenian*, lofty and haughty, under whose Jurisdiction notwithstanding thou art found to dwell, and yet holdest fast to my Authority, and the pure Christian Profession, nor hast apostatised from the Ancient Faith and Purity of Worship, untainted with Superstition and Idolatry : **Even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth :** No not in those dayes when *Antipas*, those faithfull and courageous *Opposers* of *Holy Father*, the *Pope* (for so the word plainly signifies) the *Waldenses* and *Albigenses* were cruelly slain with the *Sword* within the Jurisdiction of that first-born of Lucifer.

14. **But I have a few things against thee, because thou hast there them that hold the Doctrine of Balaam, who taught Balac to cast a stum-**
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bling-block before the children of Israel, to eat things sacrificed to Idols, and to commit fornication. You have those that comply with the Pseudo-prophet *Balaam*, the lofty *Lord of the People*, for so *Balaam* signifies, who has taught *Balac* the Secular Power, now but a *shadow* or *cypher*, it being in this Interval, *evacuate* in a manner (as the name imports) by the over-topping of the Power Ecclesiastical, to force the *Israelites*, that is, the true and genuine Christians (of which the *Israelites* were a type) to come to Mass, and by partaking thereof to partake of Idolatry, they making by their Idolatrous usages there, the Lords Supper, which is a Feast upon a Sacrifice, like to the feeding upon *Idolothya*, upon things sacrificed unto Idols.

15. So hast thou also them that hold the Doctrine of the *Nicolaitans*, which thing I hate. And besides these compliers with the Mass, though they be in their own judgements against it, there are amongst you also that indulge too much to the liberty of the flesh, and imitate the Sect of the *Nicolaitans*, a thing which my soul abhors.

16. Repent, or else I will come unto thee quickly; amend these faults, or else I will come unto you quickly by a more strict vigilancy of the Lords of the Inquisition (whose Rule was most notorious in the succeeding Interval of the Church) and then the more frequent terrour of being burnt at the stake will more effectually ~~extinguish~~ the flames of your wantonness and lust: Be ye therefore pure and holy as I also am pure and holy. And will fight against them with the sword of my mouth. And as for those that oppress my faithfull ones, I will fight against them with the sword of my mouth, and cut off whole Nations

Nations by vertue thereof, (namely of the sword of the Spirit, which is the word of God convincingly preached) from the Idolatrous Roman Church. This is a reward political and visible to be fulfilled in the next Interval at the close thereof.

17. **He that hath an ear let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the hidden manna.** He that stands out in purity of heart and a good conscience, he instead of that sweet consecrated wafer, that pretended visible Manna, shall eat of the true hidden spiritual Manna, spoken of *John 6. My flesh is meat indeed, and my blood is drink indeed*: For the words I there speak, *they are spirit and they are life*. And if he dye he shall eat Angels food, and pass unto their Communion and Society. And will give him a white stone, and in the stone a new Name written, which no man knoweth saving he that receiveth it; that is, though he be accused and condemned for an Heretick by this lofty *Roman* or *Pergamenean* Church where Satan the Accuser dwells, yet I will give him a white Stone, and absolve him in *Foro Divino*. Or I will give him the white Stone in which a *New Name* is written, that is to say, I will confirm and establish him in the new Birth, and give to him that pure and permanent inestimable Pearl of the *Divine Nature*, which none knows but he that has it. And thus he shall be abundantly compensated for all the evil, or loss he may seem to sustain by his quitting the Communion of this Idolatrous Church of *Pergamus* or *Rome*. For the * signification of their names do very nearly agree.

18. And unto the Angel of the Church of Thy-

atira write. To the Bishops and Pastors, &c. of the *Thyatirian* succession of the Church (which begins at the ending of the former succession, and reacheth till the time that whole Nations forsook the Communion of the Church of *Rome*, * and whose condition is represented in the signification of its name) write thus : **These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brasse.** These things saith the *Son of God* to a people that live amongst those that make the Virgin *Mary* in as high a way or higher (as to worship) the *Daughter of God*. But his eyes like a flame of fire denote the penetrancy of his Providence, as also the kindling of his just anger against the fiery persecutions of his servants by *Thyatira*, the Roman Church again, in this Interval. And that his feet are said to be like to fine brasse, if we refer it to him as he is in union with his Church, that supplement is to be remembered, *As if they burned in a furnace*; which is an intimation of the frequent burnings of the Servants of Christ at the stake in this Interval.

19. **I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first**; that towards the latter end of this *Thyatirian* succession they were more and greater than before : Which is a noble testimony to the zeal and sincerity of those that began the Reformation.

20. **Notwithstanding I have a few things against thee, because thou sufferest that woman Jezabel, the Roman Hierarchy or Priesthood, when now in this Interval things are come to that maturity, that thou mayest cast her off, and free thy self from this unjust and Idolatrous Yoke** : This is spoke

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to the Powers and Principalities held under by her. Which calleth her self a Prophetess, but is indeed a Pseudoprophetess, a false teacher and seducer of my Servants, the same with the false Prophet elsewhere mentioned in the Apocalypse : To reach and seduce my servants to commit fornication, and to eat things sacrificed unto Idols. That thou sufferest her to bring them to the Communion of the Mass which she has made so Idolatrous, that my Supper being a Feast upon a Sacrifice, she makes it look altogether like the eating of things sacrificed unto Idols, and so seduces to spiritual fornication, which is Idolatry : Wherefore let *Jezebel* * according to the omen and fate in her name be cast out and reputed as the dung of the earth.

21. And I gave her space to repent of her fornication, and she repented not. Since my monition to her by the *Waldenses* and *Albigenses*, but she remains still obdurate and impenitent.

22. Behold I will cast her into a bed of languishment, instead of that large bed of wantonness, in which the Kings of the Earth have so universally committed fornication with her. And them that commit adultery with her into great tribulation, except they repent of their deeds, unless they desist from their usual gross Idolatries so scandalous in the eyes of all sober Christians.

23. And I will kill her Children with death, that is, either by the sword that cometh out of my mouth, I shall make them dead to her by their conversion to the truth, they being mortified and made dead to all the vain trumperies of that false, deceitful, idolatrous Church, or I will kill them by a natural death ; namely, their Emissaries and Armies that
may

may be sent against my True Church. And all the Churches shall know that I am he which searcheth the reins and hearts : And I will give unto every one of you according to his works. So that all the Christian World shall ring of the Righteousness of my Judgments, who have mine eyes like a bright flame of fire piercing into the reins and hearts of men to discover what they are, that I may give to every one according to his demerits.

24. But unto you I say, and unto the rest in *Thyatira*, as many as have not this doctrine, nor comply with the Idolatrous Form of the Roman Religion. And which have not known the depths of Satan, as they speak : Those deep reasons of State as they phrase it ; that frame Religion so as if there were no God really, nor Christ that superintends his Church, but that Religion were only to be a trick of State to Rule or Fool the people with : Unto you, I say, that are better minded, I will put upon you no other burthen, I will give you no further trouble.

25. But that which you have already, hold fast till I come. Persist only in the good way you are in, and hold fast to the Truth till I come, and take the Papal Yoke from off your neck.

26. And he that overcometh and keepeth my words unto the end, to him will I give power over the nations ; that is, they that with invincible patience and courage stand out to the last, and keep my works unto the end, remembering to do what I command, that keep faith and good conscience in despite of all the *Thyatirian* persecutions : These People, with their Princes and Governours shall at the end, namely, in the last *Semi-time* of the Seven get the

the *Nations* under them, that is, the *Paganochristians*, nor shall be any longer subject to their Dominion, who had become in a manner *Heathens* by their Idolatrous practices, and barbarous Cruelties.

27. (And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; that is, they shall rigidly enough, and severely rule them, so that they shall not be able to whinch but at their own peril, and all their strength shall be broken to fitters as a potters vessel) **then as I have received of my Father; that is, so far as I shall have received of my Father, as to the propagating of my Kingdom at this time, so will I give to them.**

28. **And I will give him the morning star:** Not the *Bright Morning Star*, which state belongs rather to the seventh Vial, the commencement of the *Philadelphian* Interval, or to the Millennial Empire of Christ; but the *Morning Star*, which shall appear, though not so bright, yet very early or unexpectedly, but a little beyond the middle of the seventh Semitime, after the Time and Times are expired.

29. **He that hath an ear let him hear what the Spirit saith unto the Churches.** Nothing following this Epiphonema, or rather the promises of reward going before it, it shows plainly, that they belong to this Life, and the visible state of the Church on Earth.

NOTES.

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CHAPTER II. Vers. I.

Whose name bears in it the signification of its condition, &c. And that by an allusion either to *Ἀρεὼς* and *Ἀρεμεία*, the Bar, Lifts, or Beginning of a Race; for that this Ephesine Interval is the beginning of the whole decursion and succession of the Church to the end of the world, and the Christian mans life is compared to a race by St Paul : Or in allusion to *Ἐρεὼς*, which is an earnest desire, suppose, of promoting our own salvation, and propagating the Kingdom of Christ upon Earth, and of winning the Imperial Crown, which he on the White Horse with Bow in his hand aims at, whose Vision begins with this Ephesine Interval : For which zealous design this Ephesine Church is commended in the second and third verses of this Chapter : But in the fourth Verse Christ saith, I have somewhat against thee, *ὃν ἀφῆκας*, because thou hast left thy first Love, remitted it, or slackened it : So that there may be an allusion to *ἄρεως* in another sense, as it signifies, relaxation or remissness of Duty, as well as to *Ἐρεὼς*. Both which, one after another was the condition of this Interval of the Church; first earnest zeal and love, after remissness and coolness.

Vers. 8. And bears the signification of its condition in its name, &c. For *Σμύρνα*, Smyrna is the same that Myrrha, Myrrh, from the Syriac מֵרְמָר, *amara*. By Smyrna therefore is understood the bitterness of affliction, and persecution in this second Interval of the Church.

Vers. 12. And has its condition signified in its name, &c. For by *Ἱερὰμ* are signified *πάντα τοῦ ὑψηλοῦ*, all high

high and lofty structures, though the Towers of Troy were properly at first so called, wherefore this name ἡ ἐν Περγάμῳ Ἐκκλησία, of the Church in Pergamus, partly denotes the exaltation of the Church out of her Smyrnean humiliation and affliction, and partly the excessive pride and fastuosity of the Idolatrous Hierarchy growing up to the top in this Interval. In which Pergamus notwithstanding, or proud Luciferian Church, the true Apostolick Church was fain to have its abode, being the Woman in the Wilderneck, as she is set out in other Visions.

Vers. 17. Signification of their names do very nearly agree, &c. Pergamus signifying, as was observed above, πάντα τὰ ὑψηλά, all lofty and stately Structures, and Rome having its name from ἔξακτari, as some Criticks are pleased to observe.

Vers. 18. And whose condition is represented in the signification of the name, &c. For it is ἡ ἐν Θυατείροις Ἐκκλησία, the Church in Thyatira : which either alludes to Θυγάτριαι, by reason of the effeminacy of the Church of Rome at that time, and her worshipping the Virgin Mary as the Daughter of God in the highest sense (for Thyatira signifies Daughter, from whence this City had its denomination) more by far than the Son of God himself : Or else it alludes to Θυάμειρα, Altars of Burnt Offerings, the burnings of the Martyrs of Jesus for their testimony against the foul corruptions, and gross Idolatries of the Church of Rome, being more than ordinarily frequent in that Interval : For either of these reasons, or rather for them both, is this succession of the Church, called the Church in Thyatira.

Vers. 20. According to the omen and fate in her name, &c. For מְיֹוֹבֵד may be derived from יֹוֹב which signifies, either Habitaculum or Stercus, and from יָבֵן

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or, *112*, which considered together will signifie her casting out of her habitation, and the loathing of her, as the dung of the Earth. See my Exposition of the Seven Churches, Chap. 6.

CHAPTER III.

I. **A**ND unto the Angel of the Church in Sardis write : To the Bishops and Pastors especially, (and those committed to their charge) of the *Sardian* succession (which begins where the *Thyatian* succession ends ; that is, when Protestantisme had become the Religion of Nations and Kingdoms, and reaches to the last Vial, *Apac.* 16. * whole condition is notified in their name) write thus : **These things saith he that hath the seven Spirits of God, and the seven Stars ;** that has in his power and disposal all the Divine Graces, and heavenly hosts or companies of Angels for the assistance of his Church, and all the Bishops and Pastors thereof, which are here typified by the seven Stars ; as by having them in his hand, that they are under his power and protection ; a description of Christ, like that in the Epistle to the *Ephesian* Church. Which description is here repeated for the encouragement of Renewing his Church again, and the Reforming it into the Ancient Apostolick Faith and Practice. As if it were the very beginning and emerging again of the truly Apostolick Church that had lien hid in the wilderness of Paganochristian Romanism. Which through these helps, though it began hopefully and commendably, yet was never at any great pitch of perfection, and has also degenerated from what she at first appeared.

Of.

Of which Christ complains, saying, **I know thy works, that thou hast a name that thou livest and art dead.** I observe how mean and wretched thou art in comparison of what thou oughtest to be, and that thou hast a name that thou livest, as being so full of zeal for or against this Ceremony, and that Opinion, with hot and nice disputes about Faith and Justification; but I will assure thee, be thou as full of life and activity as thou wilt about such things, if thou hast not that *Faith* which *worketh by Love*, thou art nothing in my esteem. Whosoever is devoid of a due degree of charity, and unself-interested love, let him be reputed to live as much as he will, he is accounted dead in my sight.

2. **Be watchfull :** Keep a guard over thine own heart, and breath after unfeigned charity, which is the bond of perfection, and will prevent all Schisms and Factions, and tye the Members of Reformed Christendom in one heart and one mind to their Governours Temporal and Spiritual, and to one another. **And strengthen the things which remain that are ready to dye.** Revive and corroborate in you the things that remain, (*viz.*) Faith in God, and in the Lord Jesus Christ, and of a blessed Immortality after this life; these you yet profess, though Infidelity and Atheism, with Sensuality and Libertinism have grown much upon you, so that the belief even of these necessary things are ready to dye also. **For I have not found thy works perfect before God.** For you do not go on towards perfection, nor are ye in a growing state, though ye have not yet reached your due stature approvable before God, which is a sign you are in a state of languishment and vergency towards death.

3. Remember therefore how thou hast received and heard, and hold fast and repent : Since you profess your selves reformed into a true Apostolick Church, remember what you have heard out of the Apostles writings. How that *I so loved my Church that I gave my self for it, that I might sanctifie it, that I might make it a glorious Church, having neither spot nor wrinkle, nor any such thing, but that it should be holy and without blemish.* And let not the vain glosses of any faint-hearted hypocrites deceive or discourage you. Remember also what ye heard of Antichrist, *That man of sin, that exalts himself above all that is called God and worshipped,* and for ever abandon that wicked and Idolatrous Communion. And take heed of that nauseous and detestable ingratitude of not setting a due value of my redeeming you from that worse than *Ægyptian* or *Babylonian* Captivity into the Gospel-liberty : And be not imposed upon by the fine words and subtil sophistry of either known enemies, or perfidious brethren. These and such like things as these taught by my Apostles, and repeated again by the first Reformers, be sure to hold fast, and repent of your slipperiness and remissness, of your easiness and inclinableness again to the flesh-pots of *Ægypt*, the carnal entertainments under that mystical *Pharaoh* at *Rome*. If therefore thou shalt not watch **I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.** These things therefore I strictly command thee and charge thee to do, which if thou wilt not carefully and diligently observe, and have a due watch over thy wayes, I will come on thee of a sudden, and surprize thee with some terrible judgement for thy gross ingratitude, and thou shalt not know what hour I
come

come upon thee before the storm certainly overtake thee. God make the Reformed Churches sensible of this sad commination, which is foretold them for no other purpose, than that by their timely repentance, and carefull watchfulness they may avoid it.

4. **Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy.** There be some few excellent persons, and of a true Christian Spirit scattered up and down in the Reformed Churches, (though the generality be so bad and imperfect) who have not defiled their Garments, the inward nor outward cloathing of their Soul, nor spotted the decency of their conversation by any scandal of the flesh. With these innocent and spotless souls not soiled or stained with the filth of the usual tinctures of the flesh, will I converse by my spirit, whereby they shall be able to walk with me with all innocency and integrity of heart for ever : For they are persons meet and fit for such converse.

5. **He that overcometh, the same shall be clothed in white raiment :** They that overcome all difficulties inward and outward, and persist in purity and true holiness, they shall be clothed in white raiment, that is, they shall be successfull and prosperous in the affairs of my Kingdom, which they endeavour to propagate. **And I will not blot out his name out of the Book of Life :** that is, this sort of men shall continue to the *Philadelphian* succession, and onwards to the end of the world.. And this *Book of Life* to them shall be as the *Crown of Life* to the *Smyranean* succession, shall be their security from persecution and death. That Church which they introduce into the world, which is the *Philadelphian*, shall never

ver be brought again under the Subjection, Tyranny and Persecution of any Power whatsoever. But I will confess his Name before my Father, and before his Angels. I will in a special manner recommend them to the good Providence of God, and the watchful Ministry of his holy Angels.

6. **He that hath an ear let him hear what the Spirit saith unto the Churches.** The Reformed Churches. especially, let them take particular notice what the Holy Ghost has here delivered. That Christ who holds the seven Stars in his right hand, and appears thus to the Reformed Churches, as he did to the *Ephesine* or first Apostolick Church, is as ready and serious in the renewing, and the reforming of his Church as he was then in setting it on foot first in the world. And he appears, as then walking in the midst of the Golden Candlesticks; (which signifies his helpfull presence to his Church) so here with the succour of his Divine Graces, and Ministry, and assistance of his holy Angels: So that nothing is wanting to rouse us effectually out of this carnal drowsiness toward the attainment of the dispensation of the Spirit and Power, except our own sincerity and diligent attention to, and firm belief of the Oracles of God: So that the main success of things hitherto, as to the effect of Religion in the Reformed Churches, lies at our own doors: God give us grace to consider it.

7. **And to the Angel of the Church in Philadelphia write:** To the Bishops and Pastors especially (but together with their Charge) of the *Philadelphian* succession, (which begins where the *Sardian* ends and reaches to the fourth Thunder,* and discovers its nature and condition in its name) write thus: These things saith he that is holy, and speaks

speaks to a Church that willingly listens to such monitions as these : *Be ye holy for I am holy, and, Be ye perfect as your Father which is in heaven is perfect.* **He that is true :** And will verifie all his glorious promises in the *Philadelphian* succession, or blessed *Millemium* to all those that trust in his Word. **He that has the key of David :** He that is the Chief Minister of State to the Eternal God, * whom the Apostle *John* calls LOVE. **He that openeth and no man shutteth, and shutteth and no man openeth :** He that when he will can open the door of success to his own, and shut it again when he will against his Enemies, and so administer all things prosperously.

8. **I know thy works and designs, and highly approve of them ;** I know thou doest nothing out of bitter zeal, faction, or self-seeking, nothing out of vain-glory, or any other worldly end, but simply out of love of Me, and of my Righteousness, and out of love to all Mankind, for the promoting of whose both present and future happiness thou doest all thy endeavours ; and therefore, **Behold I have set before thee an open door, and no man can shut it, against thee :** For thou hast a little strength, and hast kept my Command, and hast not denied my Name : Though thou hadst but a little Force or Army in comparison of the rest of the world, yet thou hast been valiant, and stood for my Word stoutly and courageously against all gain-sayers, and hast never behaved thy self otherwise than becomes a sound and faithfull Christian, and such as is resolved never to dishonour that Profession or Name.

9. **Behold I will make them of the Synagogue of Satan (which say they are Jews and are not, but do lye :)** Behold I will make them that are the
Synagogue.

Synagogue of the Devil, for their pride, falsties, and murderous cruelties, and yet call themselves *Jews*, that is, *Christians* [nay, *Holy Church*] (the Type as above being used for the Antitype) but are so far from being so, that really they are but Pseudochristians, or rather the Synagogue of Antichrist, who under pretence of professing Christ do most wickedly oppose him, by nulling his Laws, and barbarously murdering his true and faithfull Subjects for not committing Idolatry, and other abominations they would force upon them : whereby it is manifest, though they call themselves *Holy Church* and *Christians*, they are counterfeits and lyars. **Behold I will make them to come and worship before thy feet, and to know that I have loved thee.** Behold I will make them to come, instead of kissing the Popes Slipper, to worship before thy feet, to be subjected unto thee, and to do thee homage : And to acknowledge how much I have loved thee, and set thee above all the other Princes of the Earth.

10. **Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the Earth :** Because thou hast shoven all along such invincible meekness and patience in maintaining my cause, and undaunted faithfulness; in that great confusion, commotion and temptation under the last Vial, which shall come upon all the world to try the Inhabitants of the Earth, I will keep thee and protect thee, and thou shalt be safe and victorious in all.

11. **Behold I come quickly : Even in this last Vial, into which thou art already entred. Hold that fast which thou hast, that no man take thy Crown.**
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Thou art a Church after my own hearts desire, O *Philadelphia*, nor do I accuse thee of any thing, thou carriest thy self with that integrity and sincerity, only hold fast to that perfection thou hast attained, that thou mayst not be deprived of the Crown I intend for thee : For in thee shall be accomplished all the glorious Promises concerning my Kingdome upon Earth.

12. Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out. To you that overcome, to you it shall be given to be Pillars in the Temple of my God, you shall be an holy, fixt and stable People, the true, holy Catholick Church that shall never fail, but shall endure till I come in the clouds to judgement at the last day. All other forms and denominations shall perish, but this shall obtain the Dominion unto the end. And I will write upon him the name of my God, and the name of the City of my God, which is *New Jerusalem*, which cometh down out of Heaven from my God, and I will write upon him my new Name. And on these lasting Pillars shall the Name of my God be written, and the new Nature in you shall be visible and legible, as it were, to all, how heavenly it is and Divine, and how you are really that Church represented by the City in *Ezechiel*, which is called *Jehovah Shammah*, God is there. For your conversation will be such, that every man will be ready to say, *God is amongst you of a truth*, and that you are really, as well as called the *New Jerusalem*, which cometh down out of Heaven from my God. And lastly, I will write upon you my New Name, not the *Morning Star*, but the *Bright Morning Star*, or that newly purchased Title in the Battle,

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where

where the Beast and False Prophet are taken and cast into a lake burning with brimstone, and the rest slain with the sword of him that sat on the White Horse, which sword cometh out of his mouth, (*viz.*) the Title of *King of Kings*, and *Lord of Lords* : For it is then that you shall be the greatest Empire upon Earth.

13. He that hath an ear let him hear what the Spirit saith unto the Churches.

14. And unto the Angel of the Church in *Laodicea* write : Unto the Bishops and Pastors especially, and the charge under them in the *Laodicean* succession (which reaches from the fourth Thunder till Christ visibly appear in the clouds of Heaven, * and whose name denotes the nature thereof) write thus: These things saith the Amen, the faithful and true witness ; in whom all the Promises are *Yea* and *Amen*. Whose faithfulness is seen in bringing to pass the *Philadelphian* Estate, that marvellous purity and external prosperity of that succession of the Church, and therefore we are to believe his Promises of the Eternal Felicity he reminds us of in this : A Blessed Immortality after this Life, and his visible coming to judge the quick and the dead, and his putting an end to this Terrestrial Scene, though in this declining Age of the Church in the *Laodicean* succession some may be too slow to believe it : And therefore these Titles of assuredness and veracity are here used. And he is called a *Faithful Witness* also, because he so impartially witnesses of the State of the *Laodiceans*, and does not flatter them. The beginning of the Creation of God. It may be well understood of the New Creation, or Constitution of things under the Gospel ; which he having carried on.

on all along hitherto according to Prophecy and Prediction, he is the more certainly and readily to be believed in this last Catastrophe of things : Or taking *the beginning of the Creation of God*, with an higher reference to that Title of his *Ἀρχή*, which respects his Divinity, or the Eternal *Logos*, without whom nothing was made or created ; Then the importance of it is this, That as sure as he made this Earth, this habitable round world, so we may be as sure that he both can by the same power, and also will destroy it again in this *Laodicean* succession by a final Conflagration, taking vengeance of the wicked, and resetting all true Believers in an Eternal State of Glory.

15. **I know thy works, that thou art neither cold nor hot :** But that you are careless, formal, lukewarm Christians. Thou retainest indeed still the external form of the *Philadelphian Church*, as to Doctrine and Worship ; but thou art destitute of that Spirit of Life in the New Birth, which was the proper character of thy deceased Sister *Philadelphia*. **I would thou wert cold or hot.** For though it be not better in it self to be quite cold, yet it were for thee, that thou mightest the more easily be convinced of thine own wants, and by repentance and mortification enter into the state of Regeneration, and be made partaker of my Spirit.

16. **So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.** I will shew how nauseous and loathsome thou art to me in a torrent of Reproof, as a sign of my disgust against thee ; and upon thy impenitence at length being weary of thee (as concerning God it is said before his bringing the deluge of water on the Earth, that it repented him that he had made man)

I will spew thee out from my self, who fill all things, and exterminate thee out of Being by a deluge of Fire that shall put an end to this Terrestrial Scene of things, and the *Laodicean* Church shall be no more.

17. But in the mean time, that I may faithfully admonish thee, **Because thou sayest I am rich and increased with goods and have need of nothing,** whilst thou considerest, that Peace and Plenty, that Power and Rule, and security from Enemies which thou enjoyest, and the purity of Doctrine and Worship free from Superstition and Idolatry, and the abundance of both Natural and Divine Knowledge, and clear understanding of Prophecies, by reason of their completion now, and skilfull Interpretations of thy Predecessors, and Universal Freedom from all persecution; I tell thee, notwithstanding all these thou art mistaken in thy condition. **And knowest not that thou art wretched and miserable, and poor, and blind, and naked,** in that thou art destitute of the Glories and Treasures of the Inward Man, and art ignorant of the mysteries of Regeneration, and of the Spirit of Life in the New Birth, and art content with a covering, but not of my Spirit, whereby thou dost but add sin to sin.

18. **I counsel thee therefore, to buy of me Gold tryed in the fire, that thou mayest be rich.** Gold refined in the fire, and so pure, that it is transparent like glass. New Jerusalem Gold, which is the New Nature or Creature, mine own Image : And the price is, thy sincere endeavouring and breathing after that state, that thou mayest possess those durable Riches which shall not be melted, when the Elements shall melt with fervent heat, and the Earth and the works therein

therein shall be burnt up, namely, at the Conflagration. And white rayment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. And buy of me white rayment, that is, groan in thy self, O spiritless *Laodicea*, and desire to be clothed with thy Spiritual Tabernacle from Heaven, that being so clothed thou mayest not be found naked, and that the shame of thy nakedness may not appear at the last day. And anoint thine eyes with eye-salve that thou mayest see. Clear thy judgement and understanding by a diligent purification of thy Soul from all corruptions of flesh and spirit, and perfect holiness in my fear, that thou mayest see, and have a right discerning in all things.

19. As many as I love I rebuke and chasten, be zealous therefore and repent. As many as I love I chasten, and I have a love to thee even for thy outward resemblance of thy deceased Sister *Philadelphia*, and therefore I chastise thee with sharp reproofs to bring thee to an inward sense of things, and shall further afflict thee by outward straits and distress to awaken thee. For thine Enemies *Gog* and *Magog* by reason of thy remissness in Religion, security and neglect of the Interest of my Kingdom will grow upon thee, and at last encompass the Beloved City. Be zealous therefore, and repent thee of thy dead formality and remissness in the affairs of my Kingdome, that so thou mayest recover the *Philadelphian* love and fervency.

20. And do not complain of difficulties; Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and be with me. I offer my aid unto you, and solicit you ever and anon by good

good moritions and suggestions, and if you obey sincerely my dictates and succours of Light and Grace I offer you, and by this your sincerity open me the door, I will sup with you, I will communicate my Nature and Spirit unto you. You shall feed on my flesh which is meat indeed, and drink of my blood which is drink indeed, and that saying shall be fulfilled in you ; *I in my Father and you in me, and I in you. If any man love me and keep my Word, my Father will love him, and will come to him, and abide with him.*

John 14.

.20..23.

21. And that I may the more effectually rouse thee up out of this dead formality and tepidity, out of this dulness and lethargy, I add further, *To Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* You shall not only enjoy Me and my Father in this life, but if you will stand to the conflict, and so attain to the state of the Spirit of Life and real Regeneration into the Living Image of my self, I will exalt you to the same happiness with my self, your bodies being transformed into the Image of my glorious Body, and so fitted to ascend into the Throne that he has given me, whose Throne is Heaven, as Earth his footstool. Nay, you shall sit with me in my Throne, and judge the Apostate Angels at the last day. This is a great and stupendous promise, but you ought to consider, that he has promised it, who is the *Amen, the true and faithful Witness, and the Beginning of the Creation of God*, and therefore both will and can bring all his counsels, purposes and promises to pass : Even so. *Amen.*

22. *He that hath an ear let him hear what the Spirit saith unto the Churches.*

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CHAPTER III. Verf. I.

Whose condition is notified in their name, &c. *Newely*, by way of allusion to the Lapis Sardius, whose virtue is to exhilarate the mind of him that wears it, and make him courageous, and is an Amulet against witchcraft and poyson : Which may intimate the comfortable doctrine of Justification by Faith, and the defeating the poyson of that cup of Fornication in the hand of the Whore of Babylon, that the Sardian Church is not infected with that poyson of Idolatry, as being out of the reach of that enchanted Cup of the Whore. Sardis also signifies Canticum Lætitie, which suits well with the joy of the Reformed Churches at the rising of the Witnesses, signified by those Harpers with the Harps of God in their hand, ch. 15. But being the Sardius Stone is in Hebrew called צרם. Odem, which sounds near to Edom, and by the Latines termed Carnalina, this intimates the defectiveness of the Sardian Church, and her Carnality in several points of Doctrine and Practice. Concerning which see my Exposition of the seven Churches, Chap. 7.

Verf. 7. And discovers its nature and condition in its name, &c. For *φιλανθρία* is the Love of the Brethren, and indeed consequently the Love of God and all Men, these Vertues are so nearly linked together when they are sincere, and in a due degree. See my Exposition of the Seven Churches, Chap. 8.

The Apostle John calls Love : And so *ἄγαπᾶν* signifies Amor, as also dilectus, amatus, which will answer to the *ἄγαπᾶν* of the Platonists ; which is the highest perfection of all.

Verf.

Vers. 14. And whose name denotes the nature thereof, &c. For Laodicea signifies either the Righteousness of the People, that is, an external popular mode of Righteousness, the inward Life and Spirit decaying; which is too much the state of Laodicea: Or it signifies the judging of the People, because in this Interval of the Church, namely at the end thereof, Christ will come visibly to Judge and Sentence all People to their final doom.

CHAPTER IV.

Hitherto reaches the first part of this *Book of Prophecies*, which has this peculiar and distinctly from the other two that follow, That as they run altogether upon *real* Symbols or Iconismes, Representations or Images of what is foretold taken from *Things*; this first part did mostwhat run upon *Nominal* or *Paronomastical* Iconismes or Images, consisting in allusion to *Words* or *Names* that signified the condition of things foretold, as was obvious to observe in the explication of that first part of this Book. The second part now begins, and that as high, and reaches as far as the first, that is, it reaches from the beginning of the Christian Church to the end of the world. And it is to be observed, that as this former part, the so far extended *Prophecy of the Churches*, was ushered in by a voice like a Trumpet, and the glorious Representation of Christ in the midst of the Golden Candlesticks; so here in this *sealed Book-Prophecy* here is again the voice like a Trumpet, and Christ again represented in a glorious manner, to shew the parity of these two Prophecies, and that they are of the like concern

concern and extent : Which will appear more plain in the Interpretation, after the *Introduction* in this *Sealed Book-Prophecy*, which takes up the fourth and fifth Chapters, is explained.

1. After this I looked and behold a door was opened in Heaven. After this *Vision* of the *Seven Churches* was past, and I come to my self again, having occasion to look upwards; behold a door seemed to be opened in Heaven : And the first voice which I heard, was as if it were of a Trumpet talking with me. And lo ! the first voice which I heard before the Vision of the Seven Churches, as of a Trumpet talking with me, saying, Come up hither and I will shew thee ~~the~~ things which must be hereafter ; that is, the Representations or Prefigurations of those future things.

2. And immediately I was in the Spirit, which is a sign he was again come to himself before. And behold a Throne was set in Heaven, and one sat on the Throne. Being thus caught up in Spirit, in this Ecstasie I presently saw a Throne set in Heaven, and one sitting on that Throne with great Majesty.

3. And he that sat was to look upon like a Jasper and a Sardine Stone : A *Jasper* and *Sardine* Stone, the one famous for the firmness thereof, denoting the strength, or rather the Omnipotency of the Divinity ; the other for the red, fiery colour of it, denoting the piercing activity of the Divine Nature : Or the colour of *Fire* is here made choice of, as being the root of *Light*, to shew, that he that sits here on the Throne is God the Father : Which answers to that appearance of *Fire* in him that sits on the Throne in *Ezekiel's* Vision, to whom the Rainbow belongs : Which is there God the Father, with
G which

which this Vision has no small affinity, as may appear, because the Rainbow is seen also here about the Throne in sight like an Emerald, that imitates the most pleasing colour of the Rainbow or Halo, as it follows in the Text : **And there was a Rainbow round about the Throne in sight much like unto an Emerald.**

4 **And round about the Throne were four and twenty seats, and upon the seats I saw four and twenty Elders sitting clothed in white rayment, and they had on their heads Crowns of Gold.** Here it also varies from that Vision of *Ezechiel*, as being framed for a Type of the future State of the Church, when the *New Jerusalem* descends from Heaven, and the Tabernacle of God is with men : And therefore the four and twenty Elders are here said to sit round about the Throne, as the Priests and Levites were pitched next the Tabernacle : But in that they wear Crowns as well as white Rayment, it implies the sanctity of the Kings in that State of the Church which this Type points at, those renewed Apostolick Times in the *New Jerusalem*, when the Conversion of the Jews will add the Heads of their twelve Tribes to the number of the twelve Apostles, which these twenty four Elders or Princes of Nations may answer to. And in that there is no one besides God and the Lamb here that appears to be Supream over them ; it signifies, that in those Times the Popes Pretences will vanish, and that Kings and Princes then of the Christian Profession will know themselves, and be acknowledged by all to be in all Causes as well Ecclesiastical as Civil within their own Dominions next and immediately under Christ Supream Heads and Governours.

5. And

5. And out of the Throne proceeded lightnings and thunderings, and voices : and there were seven Lamps of fire burning before the Throne, which are the seven Spirits of God. There is also mention of Lamps, and Fire, and Lightning, though no Thundring in the Vision of *Ezekiel*, which is the Representation of the *Spiritual Kingdom* of Christ, which is here again typified, but as a State to come of the Church here on Earth. And the seven Lamps of Fire are, either * all the ministring Angels, or all the living and quickening Graces of the Spirit of God.

6. And before the Throne there was a sea of glass like unto Crystal. This is not found neither in the Vision of *Ezekiel*, but is an Emblem also of the *Spiritual Kingdom* of Christ, it being the pure laver of Regeneration, the being baptized with the Holy Ghost and with Fire, which the seven Lamps also betoken. And in that it is called a sea of glass, it may signifie the pure transparent condition of the Church, which is a multitude [as Sea signifies] the fixed purity thereof being ever penetrated by the presence of the seven Lamps of Fire, which are the seven Spirits of God. And * in the midst of the Throne, and round about the Throne were four Beasts full of eyes before and behind. These four Beasts full of eyes before and behind have plainly a resemblance of the four Beasts in *Ezekiel's* Vision, but may here more particularly relate to the four Camps of *Israel*, which was a Type of the *New Israel* of God : But in that they are said to be full of eyes before and behind, it implies, they look backward and forward into the Histories of Times past, and unto the Prophecies and Predictions of things to come, for the

better managing the Affairs of Christs Kingdome.

7. And the first Beast was like a Lion, which was the Standard of *Juda*, on the *East side* of the Camp. The second Beast like a Calf, which was the Standard of *Ephraim* on the *West side* of the Camp. The third Beast had the face of a man, which was the Standard of *Reuben* on the *South side*. And the fourth Beast was like a flying Eagle, which was the Standard of *Dan* on the *North*. And note that these four Beasts were thus situated in the Vision of *Ezekiel*. And that this only is a Type of that Church that shall be, cast thus into four parts, the *Spiritual Kingdom* of Christ signified in both Visions.

8. And the four Beasts had each of them six wings about him, *κυκλόθεν*, which is but hard sense if *κυκλόθεν*, as it must, signifie in a circle about him. And therefore *Grotius* judiciously joyns *κυκλόθεν* & *ἑσσωθεν* together: And so the Text runs thus. Had each of them six wings. And they were full of eyes without and within: And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Now that the four Beasts are said each of them to have six wings, as the Beasts in *Ezekiel's* Vision also have, undoubtedly they have them for that use the *Seraphims*, are said to make of them in the Prophet *Esaie*; *With twain to cover their faces, with twain to cover their feet, and with twain to fly*: Which implies a Reverence of the Divine Majesty, an activity and readines in his Service, and a carefulness over our Affections, that we walk in clean paths. And whereas they are presently said to be full of eyes without and within, it implies, that with one eye regarding outward objects, and the other

Cap. 6.
vers. 2.

other their own nature, and so comparing them together they will ever behave themselves decorously and becomingly, with due reverence to that which is above them in dignity and excellency, and at a due distance from those things that are unworthy of them and beneath them : And therefore if any such thing be offered them from without as is repugnant to the innate Light and immutable Principles of an Intellectual Creature, their eyes within will easily discern the Proposer to be either a Fool or an Impostor. This is the state even of the whole People of God in those dayes : But as for their Reverence and devotional sense of their Maker and Redeemer it is in a manner perpetual, they rest not day and night saying, *Holy, holy, holy, Lord God Almighty; which was, and is, and is to come* : who fills all things and times with his Presence and Providence. And as the People are, so are their Priest-like Princes and Rulers. For it follows immediately in the next Verses :

9. And when those Beasts give glory, and honour, and thanks to him that sat on the Throne, who lieth for ever and ever,

12. The four and twenty Elders also, Prince and People being of one heart and mind, fall down before him that sat on the Throne, and worship him that lieth for ever and ever, and cast their Crowns before the Throne, in humble acknowledgment from whom and for whom they Reign, even for the manifesting of the Glory, and Honour, and Power of God in the Kingdom of his Saints : And therefore they are introduced, Saying ;

11. Thou art worthy, O Lord, to receive Glory and Honour, and Power, for thou hast Created all things, and for thy pleasure they are and were Created.

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CHAPTER IV. Vers. 5.

All the Ministring Angels, or all the Living, &c. For Seven we substitute, All, in this place, the Septenary Number with the Cabbalists signifying Universality, whence of the Pythagoreans it is called *ὑπομέλεια*. And the full comprehension of the numbers of sundry things in this Book of the Apocalypse is terminated in Seven.

Vers. 6. In the midst of the Throne, and round about the Throne, &c. The Beasts seem to have been placed to St John's sight, so as that one appeared just in the midst before the Throne, and the spectacle being exhibited to him shewingly, another appeared beyond the Throne in the same line; and two other, the one on this side, and the other on that side in a line, cutting that other in right Angles; so that they at due distances encompassed the Throne in a Circle exterior to the twenty four Elders. And in that they were not only seen, as it were in the middle of the Throne in the sense above said, but on each side also, and so encompassed the Throne placed in the common sections or conterminations of the four quadrants of the Circle drawn about it, they are said to be not only in the midst of the Throne but about the Throne in a Circle at equal distances: Or else in the midst, that is, within the Circle of the Throne which is thus conceived to be drawn about it, but so near that the Beasts supposed like those in Ezechiel, will have the same faces appear within the verges of the Throne that appeared without, but in opposite places: But then the Elders must be placed in a Circle without the Beasts, which will make

make these Priestly Kings, less answer to the Levites. But thereby we are the better assured that they are Kings and not Priests. It's possible both these wayes may be glanced at in the Vision, and that it may reflect both on the Camp of Israel, and Vision of Ezechiel at once.

CHAPTER V.

1. **A**ND I saw in the right hand of him that sat on the Throne, that is, in the hand of God, a **Book written within and on the backside :** (*viz.*) A Book that had a more outward sense in the meer *Letter* which consists of Representations Symbolical or Hieroglyphical, of Iconismes or Images of things future ; and a more inward sense, which is the sense of the future things themselves thus represented in Symbols or Images ; This Book of Prophecies was in the hand of God the Father, in his power to impart it to whom he pleased, as it is intimated in the beginning of the Apocalypse, which is said to be the Revelation of Jesus Christ, but that God gave it unto him: *sealed with seven seals :* And in that this Book is said to be sealed with seven seals, it shews what a great Arcanum or Secret it was, it being a Representation of a Scene of Affairs reaching from the beginning of the Church to the end of the world.

2. **And I saw a strong Angel proclaiming with a loud voice, Who is worthy to open the Book, and to loose the Seals thereof ?** And that the inestimable worth of this Book of Prophecies, which sottish and prophane Spirits so much slight and vilifie, and crafty Politicians so much harden themselves against, may appear, here is proclamation made by a

strong

strong Angel with a loud voice, *Who is worthy to open?* &c. that is, Who is worthy to have so vast a foresight of things communicated to him from God, as to endorse such a Book of Prophecies as this?

3. And no man in Heaven nor in Earth, neither under the Earth was able to open the Book, neither to look thereon. And this proclamation being made there was none found neither of the Angels in Heaven, or Men upon Earth, or Infernal Spirits under the Earth, who are vulgarly accounted so wise and cunning, and in whom Witches and Wizards so confide for the knowledge of things to come, that were able to open the Book or look thereon, (*i. e.*) That had so reaching a foresight as to pierce through such a large series of future things as is contained in this Book, which intimates, that nothing but the holy Power of God could be the Author thereof.

4. And I wept much because no man was found worthy to open and to read the Book, neither to look thereon: That is to say, I was sorely grieved that there was none found meet or worthy to have imparted to him so stupendious a faculty of foretelling things to come, in such a manner as they are in this Book: So useful a gift of Prophecy. Where *John* personates every good Christian that is solicitous for the affairs of the Church, and thoughtfull what will become of her.

5. And one of the Elders saith to me, weep not. Cease to be so grieved and troubled in spirit. Behold the Lyon of the Tribe of Juda, the root of David hath prevailed to open the Book, and to loose the seven Seals thereof. Christ hath by his courageously fulfilling the will of his Father obtained this priviledge, That he may open the Book and loose the

Seals

Seals thereof; that is, to have so wonderfull a comprehension of future things, and piercing foresight by the gift of his Father, as to foresee all that is contained in this Book, and to communicate it to his Church.

6. And I beheld, and lo, in the midst of the Throne and of the four Beasts, and in the midst of the Elders; That is, betwixt God the Father and the Church, stood a Lamb as it had been slain, and with bleeding wounds upon him; the blessed Jesus Mediator betwixt God and Man, as he is here placed betwixt the Throne and the four Beasts: Having seven horns, which are the Emblems of Power, as being he to whom *All* Power is given in Heaven and in Earth: And seven Eyes: All manner of Wisdom and Counsel, and all the Angels of God at his beck to execute his Counsel and his Will; which is implied in what follows, which are the seven Spirits of God sent forth unto all the Earth.

7. And he came and took the Book out of the right hand of him that sat upon the Throne: That is, it was given to him of his Father to have so vast a foresight of things to come, from the beginning of the Church even to the end of the World, and Power to effect what was foreknown, according to the beginning of this Book of the Apocalypse, *The Revelation of Jesus Christ which God gave unto him, &c.* which shews, that the whole Book of the Apocalypse, the Epistles to the seven Churches, as well as the Visions that follow, is a Prophetical Revelation of things to come.

8. The consideration of which wonderful Gift and Power signified by this receiving of the Book, being made so exceeding manifest in the times of the Spiritual

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Reign of Christ in the *New Jerusalem*, which Times this pompous Introduction to the Prophecy of the sealed Book does typifie, (For the four and twenty Elders belong to that state of the Church) will raise a wonderful strain of Faith and Devotion in them, and admiration of the stupendious Providence of Christ over his Church, as it is signified by what follows : And when he had taken the Book, the four Beasts, and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the praises and prayers of the Saints.

9. And they sing a new Song, saying, And then will they sing a new Song, namely, they will then praise their Creator and Redeemer for that new constitution of things in the Reign of the Spirit, (as it is written, Chap. 21. *And he that sat upon the Throne said, Behold I make all things new* : And he said straightway to John, *It is done, I am Alpha and Omega, the beginning and the end, I will give him that is a thirst of the fountain of life freely* ; that is, I will communicate unto him my Spirit here, and make him partaker of Eternal Life hereafter in my heavenly Kingdom) and they will say as follows : **T**hou, O Christ, wert worthy to take the Book and open the seals thereof ; that is, to have communicated unto thee so vast a comprehension of the futurity of things, as is contained in this Book of Prophecies, and Power to carry on things as they are predicted. For thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation : This is but a just reward of thy endearing sufferings upon the Cross for the salvation of Mankind.

10. And

10. And hast made us unto our God Kings and Priests, and we shall reign upon Earth. In this blessed *Millennium* which thou hast long ago shown to thy Church in that admirable Book of Prophecies: which by the Ministry of an Angel thou communicatest to thy beloved Disciple *John*.

11. And to show further how holy, heavenly, and Angelical those Times will be, and what an Union and Agreement betwixt the Church of Christ and the Angelical Hosts, it is further added: And I beheld, and I heard the voice of many Angels round about the Throne, and the Beasts and the Elders; which Beasts and Elders signify the Church of Christ consisting of men upon the Earth. And the number of them was ten thousand times ten thousand, and thousands of thousands.

12. These innumerable companies of Angels joyn themselves to the Quire of the Church, saying with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, as by whom the State of the Church is brought to such a blessed condition upon Earth, according to the predictions of this Book of Prophecies. Let all therefore be ascribed to him.

13. Nay, the completion of this Book of Prophecies in those Times will be such an Universal conviction of the Divinity and Sonship of Christ, that he was really and in truth the foretold Messiah, the Beginner and Finisher of the Works of God to his Church, that that will come to pass that follows. And every Creature which is in Heaven and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them heard I saying,

ing, Blessing, Honour, Glorꝝ and Power be unto him that sitteth on the Throne, and unto the Lamb for ever and ever. All intelligent Beings and Spirits, whether belonging to Heaven, Earth or Sea, even the Infernal Spirits themselves shall in the inward powers of their minds and consciences be forced to break out and confess upon the completion of this Book of Prophecies, That all Blessing, and Honour, and Glory, and Power is due unto him that sits on the Throne, and unto the Lamb for ever and ever.

14. **And the four Beasts said Amen.** Unto this the four Beasts, that is, the Church of Christ here upon Earth, we may be sure will say Amen, that is, consent to such a doxologie : **And the four and twenty Elders fell down and worshipped him that lieth for ever and ever ;** that is, All the Kings and Princes of this truly Catholick and Apostolick Church will fall down and worship him that was dead but is now alive, and behold he liveth for evermore ; that is, they will devotionally adhere to him, serve him and obey him, who according to the promise made to his Church, has brought things at last to such an Admirable, Heavenly, Holy, Righteous and Peaceful Constitution : So Glorious an Effect will there be of the completion of the Prophecies of this Book, both as to Christ, and also as to his Church : Which shows how detestable the ingratitude is of such either shallow and frivolous, or prophane Spirits, or cunning obdurate Politicians, that phancying it not to sute with their worldly Interest, vilifie and decry it ; when as indeed this Book of Prophecies will prove the most effectual instrument in the hand of Providence that may be, for the rooting all Atheism and Infidelity out of the world, and Converting all the

the Kingdoms of the Earth to the Faith and Profession of our Lord Jesus Christ.

CHAPTER VI.

1. **H**itherto the *Introduction* to the Prophecies of the *Sealed Book*, we come now to the Prophecies themselves : And I saw, says *John*, when the Lamb opened one of the Seals, that is the first Seal : And I heard as it were the noise of thunder, one of the four Beasts ; that is, the first of the four Beasts, the *Lion*, whose place is towards the East, saying, *Come and see*. Where we may observe how some parts of the Introductory Representation are made use of in this following Vision, as some parts of the description of him that was seen amongst the golden Candlesticks are made use of in the Prefaces of the Epistles to the Churches.

2. And I saw and behold a white Horse, and he that sat on him had a Bow. Which Heros on horseback, and on a white Horse signifies a great Commander or Emperour, Righteous, Prosperous and Glorious in his undertaking. And in that he is said to appear upon the first Beast (the Lion placed on the East side) his saying, *Come and see*, it is a sign that he is an Emperour from the East part of the World, and in a word, it is the Lion of the Tribe of *Juda*, that Captain of our Salvation Jesus Christ, who being ascended into Glory was yet present with his Church, affording them all succours to carry on their Spiritual Warfare. And these Gospel-soldiers came from *Judea* in the *East*. And in that he is said to have a Bow, it denotes, that he aimed at something of.

of no mean importance. And this Heros on Horseback with his Bow answers to the *Ephesine* succession of the Church, whose name imports earnest purpose or desire, but the thing aimed at or designed is specified in the following words: **And a Crown was given unto him**; to wit, the right of it, even the Roman Imperial Crown, and this Bow-man hat the mark when the Emperour *Constantine* turned Christian. This is also the *Crown* promised to the Church in the *Smyrmean* succession: *Be thou faithfull unto death, and I will give thee the Crown of Life*; the Crown of security from Pagan persecution. **And he went forth conquering and to conquer.** This Heros on the white Horse went forth conquering and to conquer till he obtained this Crown under the sixth Seal.

3. **And when he had opened the second Seal, I heard the second Beast**; that is, the *Calf* or *Oxe*, say, *Come and see.*

4. **And there went out another Horse that was red**, a colour significant enough of the effusion of blood, as the *Oxe* also of the great slaughter, that was to be under this Seal, and what follows, plainly implies so much: **And power was given to him that take thereon to take peace from the Earth, and that they should kill one another, and there was given to him a great Sword**, as a token of exceeding much blood-shed on the Earth under the second Seal. This Seal therefore begins with *Trajan* a *Spaniard*, and therefore an Emperour from the West. In his Reign, and *Adrian's* his successor, there were so great commotions in the Empire, that there were slain in those Tumults and Rebellions at least fifteen hundred thousand men.

5. **And**

5. And when he had opened the third Seal, I heard the third Beast. that had a face like a man, and was placed on the South, say, Come and see : And I beheld, and lo a black Horse, and he that sat on him had a pair of balances in his hand. The black colour betokens Gravity, Severity, Justice, which Justice also is intimated by the face of a Man this third Beast is said to have, Prudence and Justice being the proper characters of a Man : Which suits well with the last part of the description, the pair of Balances in the Riders hand ; which argues him Severe, Just, Frugal and Provident.

6. Which accordingly is exprest by that voice in the midst of the four Beasts : And I heard a voice in the midst of the four Beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oyl and wine ; that is, the Rider of the black Horse will take special care : 1. That if one *Chenix* of wheat be sold for a penny, that three of barley shall be sold for a penny. 2. That men shall live by their honest labours, not by theft or rapine : For *Chenix* signifies *ιππολειον*, the food for a day, and *Denarius* the wages for a days labour. 3. There shall be no stealing nor robbing but buying by measure, though it should prove so hard a time that their dayes labour will but find them food. 4. He will provide that they shall have a *Chenix* for a penny ; (*viz.*) that the price of bread-corn and necessary victuals shall not exceed a dayes wages. And so of Wine and Oyl, he will take care that there be no *adma*, no fraud in buying and selling there neither, nor spoil and wast by unruly Soldiers. Which prediction was egregiously fulfilled in *Septimius Severus* an *African*, and therefore an Emperour

perour from the South, and in *Alexander* the Son of *Mammea*, both of them notorious lovers of Justice, and severe punishers of Thieves and Robbers: To the latter the sight of an unjust Judge was so nauseous, that he was ready to vomit at him; and he was famous for that Christian Motto, *Do as you would be done to: Quod tibi fieri non vis, alteri ne feceris*, which he caused to be set up in his Palace, and other publick places. They are both taken notice of for their care and provision in Bread-corn, and other necessities of life.

7. And when he had opened the fourth Seal, I heard the fourth Beast, that was like a *flying Eagle*, and was placed on the *North*, say, **Come and see.**

8. And I looked and behold a pale Horse: which colour of the Horse is very futable to the Name of the Rider. For it follows; And his name that sate on him was **Death**: And Hell followed him, that is the Grave, which is made a person here as Death is, and as it were his Lackey to follow him. And Power was given unto them over the fourth part of the Earth, that is over almost all the Roman Empire, which upon due compute was then a third part of the Earth; as if this Power reached three fourths of the Empire. To kill with the Sword, and with Hunger and with Death, that is, with Famine and Pestilence, and with the Beasts of the Earth: Which ordinarily invade the Land in those Eastern and Southern parts in extream Famines and Pestilences to increase the mortality. The beginning of this Seal is from *Maximinus* the *Thracian*, and consequently an Emperour from the *North*, as the place of the flying Eagle denotes, that notable bird of prey, and feeder on dead carcases, and therefore significant of

of the condition of this Seal under which concur so various modes of vast Mortality, the Sword, Famine, Pestilence and wild Beasts. Which Pestilence raging and over-running in a manner the whole Empire for the space of fifteen years, and ending *Anno CCLXIII*, from *Maximinus* to this year is the extent of this Seal. And now for the Sword in the Interval of this Seal, besides that in the Reign of *Gallus* and *Volusianus* Emperours, the whole Empire in a manner was exhausted with rapine and slaughters by the *Barbarians*, and consequently Tillage did fail and Famine ensue; there were not two more bloody Beasts in the world than *Maximinus* and *Gallienus*, the former for his cruelty being called *Cyclops*, *Buſiris*, *Phalaris*, and what not, who without accusers or defence, caused to be killed and spoiled of their goods no less than four thousand men; and the latter his cruelty was such that he killed all the Male Sex of whole Cities, and made nothing of slaying three or four thousand of his Soldiers in a day. And there are many more examples of horrid cruelty by the Sword under this Seal according to the prediction thereof: So admirably fully was accomplished what was predicted by these four Seals, of which it is to be noted, that not only parts of the *Introductory* Vision are made use of, namely, the four Beasts which usher in each Seal, (I mean the Visions thereof)* as parts of the description of him that appeared in the midst of the seven golden Candlesticks in the salutation of each Epistle are again made use of; but as those parts of his description were suitable to the things signified concerning the Church the Epistle was wrote to, so each Beast is suitable to the things predicted in each Seal in these four first Seals; which strengthens the certainty of the *Epistles*

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being a Prophecy reaching from the beginning of the Church to the end of the World, as well as this of the *Sealed Book*.

9. And when he had opened the sixth Seal, I saw under the Altar the souls of them that were slain for the Word of God, and for the Testimony which they held : that is, he saw them lye at the foot of the Altar as Sacrifices that are slain use to do, slaughtered or martyred for their courageously professing Christianity : For by Faith, and an invincible Firmness of mind, and unspeakable Patience, they had made themselves an Oblation or Sacrifice for the carrying on the Affairs of the Kingdom of Christ. Here is predicted the bloody ten years persecution begun by *Dioclesian*, and continued by his successor, which was the most terrible that befell the Church of God. This is the dregs of bitterness in the *Smyranean* succession of the Church, where by the *ten days* of Tribulation, this persecution may be more particularly glanced at, as well as all the Ten Persecutions usually so called.

10. And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and abenge our blood on them that dwell on the Earth? that is, the Persecution of the Church under this Seal was so exceeding grievous that they called aloud for Divine Vengeance on this persecuting Empire.

11. And white Robes were given to every one of them, and they were adopted into the Society of the Blessed : which white Robes allude to the custom under the Jewish Temple. Where after a due search into their Pedigree, and the unblemishedness of their body, by giving them, or putting on them a white

a white Vesture they were admitted into the Court of Priests, as these to serve God in Heaven. And it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled: that is, till their fellow-Christians under *Licinius*, *Julian*, and under the *Arian* should be slain, after which due vengeance should be taken of the bloody Empire under the time of the Trumpets.

12. And I beheld when he had opened the sixth Seal, and lo! there was a great Earthquake. The Greek word is *σεισμός*, and may have a more general signification, and denote a concussion, shaking and commotion of the frame of things: which things are here the constitution of the Pagan Hierarchy, as I may so call it, or Gentilism, the Religion of the Roman Empire as Pagan. And the Sun became black as sack-cloth of hair, and the Moon became as blood: that is, they were both eclipsed, both the *Dragon* himself, the Sun, as Head of that Religion, and the Office of their *Pontifex Maximus*, which is next to the Draconick Majesty, and there intimated by the Moon. These plainly suffered an Eclipse, when the Roman Emperours by professing Christianity renounced Satan with all the wicked crew of evil Spirits under him, and would serve him no more, nor exercise the Office of his *Pontifex Maximus*, as is recorded of *Constantine*, *Constantine*, *Valentinianus*, and *Valens*, and *Gratian* would not so much as retain the name of *Pontifex Maximus*.

13. And the stars of Heaven fell unto the Earth even as a Fig-tree casteth her untimely figs when she is shaken with a mighty wind: that is, all the

false gods of this Diabolical Polity, the frame of the Pagan Religion, they fell from that Religious Honour and Worship which was given them, and were trampled under-foot by the prevailing Christians, as also their Priests that served them.

14. **And the Heaven departed as a scrowl when it is rolled together :** that is, this Pagan Hierarchy shrivelled up with all the false Deities and Priests therein, as a scrowl of parchment that hides the letters therein contained as it is rolled up. **And every Mountain and Island were removed out of their places :** that is, their high places where they sacrificed, and their Temples divided from other houses for their supposed sacredness, were demolished at last by *Theodosius*.

15. **And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens and in the rocks of the mountains :** that is, all sorts of men from the highest to the lowest were sorely affrighted and dismayed at this terrible storm that came upon the Pagan Hierarchy, nor were able to resist the force thereof, not *Maximianus Galerius*, not *Maxentius*, not *Maximinus* with *Martinianus Caesar*, not *Licinius*, nor *Julian* the Apostate, who all felt the irresistible Power and Wrath of the Lamb; and some of them, (*viz.*) *Galerius*, *Maximinus* and *Licinius*, their miserable conditions even whether they would or no, forced them by open confession to give Glory to God.

16. **And said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb :** like that of *Esay* 2. 20. *And they shall go into the holes*

holes of the rocks, and into the caves of the earth, for the fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth; as he did in this shaking of the Pagan Religion of the Empire; and abolishing their Idols.

17. For the great Day of his wrath is come, and who shall be able to stand? Not *Galerius*, nor *Maxentius*, nor *Licinius*, nor *Julian*, nor the Tyrants *Engenius*, and *Argobastus*, with all the Power the Pagan party were able to make, could stand against this storm of the wrath of the Lamb. So that the Church upon the Conversion of *Constantine* to the Faith entered into the state of the *Pergamenian* succession being exalted out of the dust: And O that she had not been thereupon exalted so much in her own mind, and become the *Pergamenian* succession in the worst sense, that is, proud and cruel, as well as exalted in Power.

CHAPTER VII.

Hitherto the *first six Seals* which are contemporary with the *Ephesine* and *Smyranean* succession, and with the forepart of the *Pergamenian*; while the Church was only exalted out of her *Smyranean* affliction, (in which she had been so trod to the ground) not yet grown haughty and Antichristian, and persecutive of the true members of Christ, nor apostatized into gross Superstition and Idolatry as she was after in the far greatest part of the *Pergamenian* Interval, and in all the *Thyatirian*, in both which the *eating things offered unto Idols* is mentioned: which tract of time is equal to the *first six Trumpets*, which together

ther with the *seven Thunders* fill up the whole space of the *seventh Seal* : Which *seven Thunders* are put in the place of the *seventh Trumpet* on purpose, that the six first Trumpets may be noted as a more peculiar space of time, wherein as vengeance was taken on the Roman Empire by the Incurſion of the Barbarous Nations for the persecution of the Primitive Christians, ſo in the mean time a kind of Paganochriſtianism and Antichriſtian Power ſprung up in the Church, and grew to the height : I ſay, this being the condition of things under the ſix Trumpets, the artifice of the following transition from the ſix Seals to them is admirable, and of grand conſideration. The *hundred forty four thousand ſealed*, and ſo taken ſpecial notice of by Divine Providence, intimating, that the true Apoſtolick Church ſhould be ſtill preſerved all this time, notwithstanding all the incurſions and deſtroyations of the *Barbarians*, and all the groſs *Apoſtaſie*, *Idolatry* and *Antichriſtian cruelty* from a wickedly degenerated Church, againſt Chriſts true members, that held to the pure Apoſtolick faith and practice.

1. **And after theſe things,** (*viz.*) after the opening the ſix Seals, I ſaw four Angels ſtanding on the four corners of the Earth, holding the four winds of the Earth : that is, He ſaw the Miniſters of Gods Power in making War and Peace, and blaſters in the world, and that at that time they held all in peace as for any Incurſions of the *Barbarians* into the Empire. That the wind ſhould not blaſt on the Earth, nor on the Sea, nor on any Tree : ſhould not blow down buildings, nor cauſe ſhipwrecks on the ſea, nor break off branches of trees, or tear them up by the root. Houſes, Ships and Trees in

in analogie, signifying Political Fabricks and Constitutions. And the *Babylonian* Kingdom in *Daniel* is expressly represented by a Tree.

2. And I saw another Angel ascending from the East : that is, from Christ, * one of whose Titles is the *East*, having the Seal of the Living God, having a Commission from Christ to protect such certain men from the imminent destruction now coming upon the Empire. And he therefore cryed with a loud voice to the four Angels to whom it was given to hurt the Earth and the Sea ; that is, to raise tempests of War and Invasion on the Empire.

3. Saying, Hurt not the earth, neither the sea nor the trees ; that is, forbear to bring in those tempests of the *Barbarians* upon the Empire ; Till we have sealed the servants of our God in their foreheads : That is, marked them out for deliverance and protection : Which insinuates the assured Providence of Christ over his True Church, and living Members of his Body, in all that confusion and corruption that would be under the first six Trumpets.

4. And I heard the number of them that were sealed : which is not *numerally* to be understood but *symbolically*, noting the condition of the sealed, And there were sealed an hundred forty four thousand : Which *Chiliads* or *Thousands* are *Cubical* numbers, and signify therefore Stability or Constancy : But it is said there were an hundred forty four thousands, it being the square number of these *Chiliads* or *Companies*, of which the Root is *Twelve*, which is the Apostolical number : Of all the Tribes of the children of *Israel* ; namely, the twelve Patriarchs typically or figuratively, being put for the twelve Apostles, and the

the children of *Israel* for the Church of Christ, of which the *Israelites* are here a Type, as they are in the Epistle to the Church in *Pergamus*, in which *Pergamenian* Interval this sealing begins: Wherefore briefly by the hundred forty four thousands, are meant the faithful, constant Apostolick Christians that submitted not to the Tyranny and Idolatry of the Apostatized Church, but were preserved pure and safe by Divine Providence during the sounding of the first six Trumpets, under which notwithstanding the Empire was broken in pieces, and the Tyranny and Idolatry of Antichrist rising, and increasing, and growing to the height. So great was the Providence of God in his preservation and protection of his truly Apostolick Church for all this.

5. Of the Tribe of *Juda* were sealed twelve thousand: Of the Tribe of *Reuben* were sealed twelve thousand: Of the Tribe of *Gad* were sealed twelve thousand. The order is much inverted and confounded in this numbring of the twelve Tribes, besides that *Dan* is left out and *Ephraims* name is suppressed; because those two Tribes were the ring-leaders to Idolatry, (*Judges chap. 17. 18.*) But *Juda* is here put before *Reuben*, because Christ was of the Tribe of *Juda*; but *Reuben* keeps the second place, as by birthright, it being fit he should yield to no other, especially his courage having been so notable in battles for the Lord, *Numb. 33.* and *Jos. 4.* *Gads* valour also has purchased him the next place; besides, that *Elias* and *Jehu* the destroyers of *Baal* and his worship were of the Tribe of *Gad*.

6. And of the Tribe of *Aser* were sealed twelve thousand: This Tribe also is notable for the woman of *Sarepta* that entertained *Elias* that great Champion

pion against the *Baalitish* Idolatry, and for *Anna* the Prophetess that gave testimony to Christ when he was presented in the Temple. And these are the first four Sons of *Leah*. Of the Tribe of *Nephthali* were sealed twelve thousand. Of the Tribe of *Manasses* were sealed twelve thousand. *Nephthali* is here placed, and *Manasses* before their Seniors, *Simeon*, *Levi*, *Issachar* and *Zabulon*; the former, because that Tribe is so much ennobled by the story of *Barac* the Conquerour of *Sifera*, and for *Capernaum* that See as it were of that great Bishop of Souls Jesus Christ, whose residence was so much at *Capernaum* a City of *Galilee*, that belongs to *Nephthali*, insomuch that he was called a *Galilean*: And the latter for the feats of *Gideon* the destroyer of the Altar of *Baal*, who was of the Tribe of *Manasses*, as was also *Elisha*, upon whom the Spirit of *Elias* rested, and who was sent to anoint *Jehu* King, that fore executioner of *Jezabel*.

7. Of the Tribe of *Simeon* were sealed twelve thousand. Of the Tribe of *Levi* were sealed twelve thousand. Of the Tribe of *Issachar* were sealed twelve thousand.

8. Of the Tribe of *Zabulon* were sealed twelve thousand. These four last Sons of *Leah* were ranked according to their birth, there being nothing eximious in them, or if there was, it being blotted again by some contrary miscarriages, so that there was no extraordinary merit to break the order of their birth. Of the Tribe of *Joseph* were sealed twelve thousand. Of the Tribe of *Benjamin* were sealed twelve thousand. Which two Tribes nominated from the other two Sons of *Rachel*, as the Tribe of *Nephthali* and *Manasses* before from her other two, are

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thrust down into this lowest place, and the Tribe of *Joseph* here put for the Tribe of *Ephraim*, whose name is here suppressed, because of the foul faults of that Tribe of *Ephraim* in *Micha*, *Jeroboam* and *Abab* all *Ephraimites* : And *Benjamin* junieur of all is rightly placed last : But upon the account of the whole we see the ranking and ordering of the names of the Tribes is so fitted as to represent a company zealous for Christ, and as zealous against Antichrist, (as being that very Virgin Company with the Lamb on *Mount Zion*, Chap. 14.) and against Spiritual Whoredom which is Idolatry. This pure Apostolick Church did Christ seal and keep safe even during all that dangerous time under the founding of the first six Trumpets.

9. After this I beheld, and lo, a great multitude which no man could number of all nations, and kindreds, and people, and tongues stood before the Throne, and before the Lamb : Namely, before that Throne above described in Heaven. For *John* is supposed to see all these Visions in Heaven, though they concern things here on Earth : Clothed in white robes and palms in their hands. This part of the Vision therefore shoots beyond the *Per-gamian* and *Thyatirian* Interval of the Church, and begins with the *Sardian*. Which enjoys that promise to him that overcomes, that he shall have power over the Nations ; that is, whole Nations, Tongues and People are now become open professors of the pure Apostolick Faith : this is the effect of their victory, and the sign thereof, the *Palm-branches* in their hands. They are the same with them that have got the victory over the *Beast*, his *Image* and his *Mark*, and the number of his Name, and sing the Song of

Moses

Moses and of the Lamb, Chap. 15. Which is the commencement also of the *Sardian* succession, which signifies a Song of Joy.

10. And it is here said : And they cryed with a loud voice, saying, Salvation unto our God which sitteth upon the Throne, and unto the Lamb : Namely, because he has thus delivered his *Israel* from the Antichristian bondage and persecution they were under in the *Pergamenian* and *Thyatirian* successions.

11. And all the Angels stood round about the Throne, and about the Elders and four Beasts, and fell before the Throne with their faces, and worshipped God : This may seem to strike further into those Ages of the Church that come near to, or are in the Blessed *Millennium*, to those of the *Philadelphia* Interval, which are as it were the Succession and Off-spring of the Apostolick Church that held out in the most persecuting times of Antichrist, and are all held as one continued Church, but growing and spreading further. In which *Angelical* Times the consent and harmony of Heaven and Earth will be more full and more perfectly united and accorded : So that it is no wonder it is said that the *Angels* joyntly with the Elders and four Beasts did fall before the Throne on their faces and worship God.

12. Saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might : by which these happy and heavenly Times are brought upon Earth ; be unto God for ever and ever. Amen.

13. And one of the Elders answered, saying unto me, What are these that are arrayed in white Robes ? and whence came they ? that is to say, how comes the true Apostolick Church in these dayes that

are here foreseen, to be so prosperous, and successfull, and victorious? For to be clothed in white, signifies so in the Prophetick stile.

14. And I said unto him, Sir, thou knowest : And he said to me, These are they which come out of great tribulation, and have washed their Robes, and made them white in the blood of the Lamb : that is, these times of the Church that are thus prosperous, as well as holy, it is in vertue of the great tribulation and affliction; their predecessors endured under the cruel and bloody persecutions of Antichrist : So that they have washed their Robes as it were, and made them white in the blood of the Lamb : that is, the sufferings of Christ in his true and living members under Antichrist were the *Instrumental Cause* of the splendid and prosperous condition of the blessed Times that are here prefigured, in or near the *Millennium*, as the blood of the Lamb in the usual sense is justly deemed the *meritorious* cause thereof.

15. Therefore are they before the Throne of God, and serbe him day and night in his Temple, ever thankfully mindfull of the Evil they are delivered from, and the great good they enjoy. In vertue of the former sufferings of the true Apostolick Church under the Antichristian Tyranny, shall the Church in these dayes here described enjoy peaceably their Religion, and make their addresles to God continually in safety in his Holy Church, which is his Temple. And he that sitteth on the Throne shall dwell among them. For these are the times of *Jehovah Shammah*. Of the *Tabernacle of God* amongst Men, the times of the *New Jerusalem*.

16. They

16. They shall hunger no more, nor thirst any more : They shall not be false-fed nor hunger-starved by deceitful Teachers, that cannot impart to them the bread of Life, nor raise the Spirit of Life in them by their Ministry (as being devoid of it themselves) whereby their thirst may be satisfied. Neither shall any Sun light on them, nor any heat. There shall no Political Power whatsoever tyrannize over their consciences, and by their persecution force them, as was usuall under Antichrist, to a senseless, senseless, heartless, nay grossly Superstitious and Idolatrous Religion against their own judgement and inward sense of things.

17. For the Lamb that is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters : that is, Christ himself, by his Spirit, and by true Spiritual Guides and Governours, to whom he has communicated his Spirit, shall feed them; that is, guide and govern them, and shall lead them unto Living Fountains of waters, shall conduct them into, and guide them in the *Dispensation of Life*, the renovation of their inward Man into the Living Image of God. And God shall wipe all tears from their eyes. They shall be no more calamitous by the wrongs and persecutions of bloody Tyrants, whether Spiritual or Temporal. For the true Apostolick Church shall then be an impregnable City or Polity of it self, the *New Jerusalem* as it is described in the 21 Chapter of the *Apocalypse*. This is the sense of this transition from the six first Seals to the opening of the last, and reaches from the beginning of the corrupt part of the *Pergamenian* Interval to the end of the *Laodicean*.

NOTES.

CHAPTER VII. Vers. 2.

One of whose Titles is the East. This is Dr Hammond's sense upon the place, and it is I think not only ingenious but true. For $\alpha\upsilon\tau\omicron\lambda\eta$, that is 'Ανατολή, the East, is with the Cabbalists the Eternal Wisdom of God, that is, the Eternal Word which is Christ. And 'Ανατολή is the very word in the Text, the same that occurs Luke 1. vers. 78. whereby 'Ανατολή, the Day-spring from on high has visited us, which is there understood of Christ, as also, Zachar. 3. 8. $\text{יְהוָה} \text{עָשָׂה אֵלַי} \text{אֶת} \text{הַיּוֹם} \text{הַזֶּה} \text{וְהָיָה} \text{אֶת} \text{הַיּוֹם} \text{הַזֶּה} \text{וְהָיָה} \text{אֶת} \text{הַיּוֹם} \text{הַזֶּה}$ $\mu\epsilon \alpha\nu\alpha\tau\omicron\lambda\eta\nu$, and chap. 6. 12. $\text{ὁ} \text{κύριος} \text{ὀνόματι} \text{αὐτοῦ}$, Ecce vir, Oriens nomen ejus. And Jerem. 23. 5. he is called $\alpha\nu\alpha\tau\omicron\lambda\eta \delta\iota\alpha\gamma\iota\alpha$, as also chap. 33. 14. All which places not only the Christians, but the Jews understood of the Messias: So plain is it, that $\alpha\nu\alpha\tau\omicron\lambda\eta$, which is, Oriens, the East or Day-spring is a Name or Title of Christ. And though in those places of the Old Testament it is translated German, a Branch, as דָּבָר most ordinarily signifies, yet being it may also signify light or shining, and that $\alpha\nu\alpha\tau\omicron\lambda\eta$ in what sense soever is a Title of Christ, and yet does usually signify the East, that the word here may be allusively used to signify Christ, is to me abundantly rational: See Doctor Hammond upon Luk. 1. v. 78.

CHAPTER VIII.

1. **A**ND when he had opened the seventh Seal, there was silence in Heaven about the space of half an hour. This is spoken in allusion to the custome in the service of the Temple, where though in the former part of their Service, while the sacrifices were offered the Temple rang again with their loud Musick, yet in the time of Incense, all were silent and in their tacit devotions.

2. **And I saw seven Angels which stood before God, and to them were given seven Trumpets.** This he saw during this silence, or at the beginning thereof.

3. **And another Angel came and stood at the Altar having a golden Censer, and there was given unto him much Incense, that he should offer it with the prayers of the Saints upon the golden Altar, which was before the Throne.** Things thus represented in Heaven prefigure things here on Earth, and these Ceremonies of the Temple, the Devotions of the Christians, whose prayers are here represented as coming up in remembrance before God: Which is expressed in this Judaical way or Ceremony of the Temple by the giving to this Angel as to a Priest much Incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne, answering to the Altar of Incense overlaid with Gold, that stood before the *Sanctum Sanctorum*.

4. **And the smoke of the Incense which came with the prayers of the Saints, ascended up before God out of the Angels hand: that is, the desire of**
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the true Church, who are of one mind with God, ascended up before God, as Incense out of a Priests hand, and was known and accepted with him. Their prayers in all likelihood were in general for the preservation of the Church, and suppression of both the old and new growing abominations of the Empire.

5. And to the end that you may know what the will of God was in order hereunto, it is further added; And the Angel took the Censer and filled it with the fire of the Altar, and cast it into the Earth: and there were voices, and thundrings, and lightnings, and an earthquake. Which things betoken the wrath of God to be poured upon the bloody persecuting Roman Empire, against whom the souls of the slain under the Altar had called for vengeance, chap. 6. 10. The great tempests and commotions that should befall it are thus expressed in the general, and as an effect of the foregoing groans and cries of his aggrieved people.

6. And the seven Angels that had the seven Trumpets prepared themselves to sound. And therefore those Tempests and Calamities will now more particularly be described in the several soundings of those Angels that have the seven Trumpets.

7. So the first Angel sounded, and there followed hail, and fire mingled with blood: that is, a thundring hail-storm with fire, whereby is signified the furious Invasion of the *Barbarians* into the Empire. And the mention of blood seems on purpose to be added, that there may be no mistake, as if this storm was to be upon trees and grass, and not upon men, though it follows: And they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up: Which
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the mention of blood shows not to be understood of earth, trees and graſs that bleed not, but of the men of the Roman Empire great and ſmall : *Trees* ſignifying the Great Ones, and the *Graſs* the Common People. And that it is underſtood of the Roman Empire is plainly intimated from hence, that the *third part* is ſaid to be burnt up : Which third part does not ſignifie the third part of the Roman Empire, but ſimply the Roman Empire, the Empire being the third part of the known world in *S^t John's* time : So that here, as in other places hereafter, *Third part*, is not to be taken *numerally* or *proportionally* but *ſymbolically*, * as a character of the Roman Empire. The Implication of this Trumpet began about the year 395, when *Alaricus* invaded the Empire with an infinite number of *Gothes*, and other *Barbarians*, eſpecially the Eaſtern part thereof, haraſſing it for five years together. And in the year 401 the ſame *Alaricus*, with *Gothes*, *Alans*, *Hunnes* broke into *Italy* alſo, and beſieged *Honorius* the Emperour at *Haſta*, and ſo terrified the Inhabitants of *Italy*, that they were in a manner all ready to leave their dwellings : But with much ado, partly by the valour of *Stilico Honorius* his General, partly by the fair treaty of *Honorius*, he was content to recede into *Illyricum*, a Province of the Eaſtern Empire. But *Alaricus* being quiet for a while, there was *Anno* 404 a notorious irruption of the *Barbarians* into *Italy* to the number of two hundred thouſand under their General *Radagaiſus* a *Scythian*, who yet was ſlain by *Stilico*. And yet there was a third, and that the moſt grievous irruption of all, *An.* 406 into the weſt, an innumerable multitude of *Vandals*, *Alans*, *Marcomans*, *Herules*, *Suedes*, *Alemans*, *Burgundians*, and other *Barbarians*, with which *France*, *Spain*,

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and lastly *Africk* were filled and miserably afflicted: So punctually is this prediction of the hail-storm under the first Trumpet here fulfilled.

8. And the second Angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood: that is to say, a great City, namely, *Rome* it self, (for so Mountain signifies in the Prophetick stile, and Sea the extent of Jurisdiction or Dominion) by its being taken by *Alaricus* King of the *Goths*, who after the death of *Stilico*, Anno 410, made a new and more fatal expedition into *Italy*: This case, I say, of this City being taken by *Alaricus* was as if a burning Mountain had been cast into the Sea, the earthness and fieriness thereof being so contrary and mischievous to water. And so was this condition of the City of *Rome* to the Territories and Jurisdiction thereof: Which *Sea* signifies, the number *Three* or *Third* being the character of the Roman Empire: For upon this taking of the City did presently ensue the dilaceration or tearing in pieces of the Roman Jurisdiction into many Kingdoms: So that the entireness of the Roman Dominion was plainly destroyed. Whence the *Sea* is said to become *blood*, that is, to be dead, and to be dead is to cease to be what a thing was before, namely, the *Romanum Imperium*, properly so called, and as to the former sense thereof failing, when it was now divided into so many Kingdoms: Which division *Honorius* was forced to begin by his Covenant which he made with *Alaricus* for the regaining the City of *Rome* again, and the Empire to himself; as he was likewise forced to make such like Covenants with others: and so the Roman Empire was still more and more divided, till about the year

455, when *Rome* was again sacked by *Genfericus* the *Vandal*, or a little after, it was plainly divided into ten Kingdoms.

9. And the third part of the Creatures which were in the Sea and had life died, and the third part of the ships were destroyed : that is, the Roman both *Men* and profitable constitutions of *things* were altered, and ceased to be what they were : Which here in Analogie to Sea are intimated to be *Fishes*, they being the living Creatures proper to the Sea, and plainly said to be *Ships*. These now had lost their former propriety, and they are no longer the entire Roman Empire's but each respective Kingdom's to which they belong, to say nothing of the real destruction of many. And this I think is a fair Impletion of the second Trumpets prediction.

10. And the third Angel sounded, and there fell a great Star from Heaven burning as it were a Lamp : As if it were a fair Comet called *Lampadior*, which betokens the greatness of the Prince it denotes, and also the shortness of his Reign. And it fell upon the third part of the Rivers, and upon the Fountains of waters. The burning of it denotes the mischief to the Rivers and Fountains it is said to fall into. Which Rivers are Provincial Magistrates or Armies, and the Fountains of Waters Provincial Cities. And here is mention again made of the *Third part*, that you may know the prediction belongs to the Roman Empire. And it is no wonder this falling Star or Comet should be looked upon as so mischievous to Rivers and Waters, when Natural History speaks of falling Comets that have drunk up whole Rivers ; so decorous is the representation.

11. And the name of the Star is called Wormwood; and the third part of the waters became Wormwood, and many men died of the waters because they were made bitter: that is, the condition of this Princes Reign was such, that the Roman Territories were so full of affliction and calamity, that their life was bitter to them, besides the slaughter of many in wars. Now this Prince was the *Western Caesar*, who from the time that *Genfericus* sacked and pillaged *Rome*, which was *Anno 455*, struggling with Death for a while in the succession of those inconsiderable and unfortunate *Cesars*, *Avitus*, *Majoranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius*, *Nepos*, at last expired in *Augustulus*, into which Name the *Western Caesar* had dwindled, and under which that *Cesareat* was quite extinguished by *Odoacer King of Herules*, to the bitter misery of the Fountains and Rivers, the Cities and Magistrates Provincial. Thus did the third Trumpet sound the sad final fate of the *Western Cesareat*, under the figure of a great falling Star, called Wormwood; which *Odoacer* cast down and extinguished, and reigned himself King of *Italy* sixteen years, who restored to *Rome* her Consulate which he had taken away before. And King *Theodoricus* that vanquished him and succeeded him, so rebuilt *Rome*, and restored to it all the Ancient Magistracies, Honours and Privileges belonging to it, that bating the memory of her misery and infamy, she seemed perfectly restored to her former Glory and Felicity; and thus she continued through the Reign of several successors of *Theodoricus*.

12. But the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars, so
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as the third part of them was darkened, and the Day gone not for a third part of it, and the night likewise : that is, there is nothing of the Roman lustre of the lower or higher degree left. For that this belongs to *Rome*, the wonted character [*Third*] plainly shews : Therefore under this Trumpet there is no longer at last any *King of Rome*, denoted by the *Sun*, nor *Consular Power*, nor *Senatorian*, nor the Power of other known Ancient Magistrates of *Rome*, denoted by the *Moon* and *Stars* ; but the City at last, namely, after that from the year 542, in the *Ostrogothick War* by *Belisarius* and *NarSES*, *Justinian's* Generals, it was deprived of the *Consular Power*, and after taken twice by *Totilas*, and burnt, and retaken by *NarSES*, and a little after struck to the ground by thunder, and lightning, and tempest, being despoiled of all Ancient Ranks of *Roman* Magistracy, sunk to that ignoble and obscure Title of the *Dutchy of Rome*, and after was forced to pay Tribute to *Ravenna* (under the *Exarchate*) a City that before had been subject to her. In which inglorious state she continued till the year 750 : Which year is the *Epocha* of that notable Interval of the Kingdom of the *Saracens* from the beginning of the *Caliphate* of the *Abasidæ* (who first made *Bagdad* their Imperial Seat) to the taking of the said *Bagdad* by *Togrulbeck* King of the *Turks*, which was in the year 1055. And this is the easie and natural sense of the fourth Trumpet, and perfectly fills up the scope thereof.

13. And I beheld, and heard an Angel flying through the midst of Heaven, saying with a loud voice, Wo, wo, wo to the Inhabiters of the Earth, by reason of the other voices of the Trumpet of the three Angels which are yet to sound.

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These Woes are denounced against the Roman Empire, who by this time, besides the guilt of the blood of the Primitive Martyrs, had in a gross manner lapsed into a kind of Paganochristian Idolatry, which they would be found in under these following Trumpets, and in cruel persecutions of the Apostolick Members of the Church that would not submit to their Idolatrous Paganochristianisme : Wherefore vengeance proportionable to their redoubled wickedness shall be poured down upon them under the voices of the Trumpet of the three Angels that are to come.

NOTES.

CHAPTER VIII. Vers. 7.

As a character of the Roman Empire, &c. *That the third part, or subtriple proportion is a character of the Roman Empire, will appear from Chap. 12. vers. 4. where the Dragon with seven Heads and ten Horns, which is undoubtedly the Roman Empire Pagan, is said with his taile to have drawn the third part of the Stars of Heaven, and cast them to the Earth : Which in the Prophetick stile is as much as to say, that he had brought down a third part of the Princes or Rulers of the known world in that time, and subjected them to himself; that is, that the Roman Power had subdued a third part of the Powers and Principalities of the World to her self. For Heaven and Earth are the parts of a Political World as well as of a Natural : And the Stars of the Political World are the several Princes or Rulers thereof. But when they are subjected to some other great Potentate, then they cease to be fixed Stars, but fall to the Earth, that is, to the low estate of subjection, or are utterly*

utterly extinct. And in that they are said to be cast down by the taile of the Dragon; by his taile is understood his Retinue, his Train, Military especially, his Armies and Forces whether by Land or by Sea. This is a most assured sense of the Prophetick stile, and that therefore the amplitude of the Roman Dominion is hinted by the third part of Stars cast down to the Earth by the Dragons Taile, as if it were about the third part of the known world in St John's time. And that consequently this subtriple proportion is an intended character of the Roman Empire, whereby we may know, that such or such a Vision belongs to it. And thus to give characters from Numbers and Proportions is according to the Cabbalistical mode, and the very Geniue of this Book which is Cabbalistical. And it is absurd to think there should be so repeated a mention of a third part so perpetually of things (as if Divine Providence had a peculiar pique against the third part of things or persons more than any other part, as it may seem in at least a dozen places in the Apocalypse) were it not there were this mystery under it.

CHAPTER IX.

1. **A**ND the fifth Angel sounded, and I saw a Star *fallen from Heaven to Earth, that is, a lapsed Spirit or Angel, a Devil if you will. For as a Star signifies an Angel, so a fallen Star a lapsed Angel. And to him was given the Key of the bottomless pit: That is, he had great Power in the Kingdom of darkness, of which a Key is a Symbol.

2. And he opened the bottomless Pit, and there rose a smoke out of the Pit, as the smoke of a great

great furnace : That is, there arose a hot and hellish zeal conjoynd with dark Ignorance for the Imposturous Religion of *Mahomet*. **And the Sun and the Air were darkened by reason of the smoke of the Pit :** That is, the Gospel of the Sun of Righteousness was endeavoured to be clouded and eclipsed by the over-running force and false pretenses of *Monothēisme*, and of a more pure worship in *Mahometisme*.

2. **And there came out of the smoke Locusts upon the Earth :** That is, under this dark, ignorant, and false pretense, the *Saracens* professors of the *Mahometan* Religion spread themselves over the Earth. **And unto them was given power as the scorpions of the Earth have power ;** to have their sting and poison in their taile ; which deadly sting and poison in the *Saracens* was the falseness of their Religion, which they transfused at the end of their conquests. That was the poisonous sting to all conscientious Christians ; and to others it was at least poison if not a sting.

4. **And it was commanded them that they should not hurt the grass of the Earth, neither any green thing, neither any tree :** Which here in Analogie stand for several orders of *Men*, as the *Locusts* for the *Saracens*. **But only those men, that have not the seal of God in their foreheads ;** which intimates, that notwithstanding the grassations of these Impostors, the truly Apostolick Church would be kept safe. And there is mention made of *Men*, to insinuate, that these Locusts were also men, not mere insects : For Locusts do not fall upon *Men*, but upon Grass and Trees.

5. **And to them it was given that they should**
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not kill them : That is, that these *Saracens* should indeed infect the *Roman* Empire sore, but not destroy it quite, as after happened by the *Euphratean* Horsemen : But that they should be tormented five months ; that is, during their time of lying upon it, called here *five months* in allusion to the time of Locusts who live about that space of time, as *Naturalists* relate : But their continuance in vexing *Italy* was not much above five months of years, if that may be particularly glanced at. And their torment was as the torment of a Scorpion when he striketh a man : (*viz.*) lesser at first, but increasing upon him : and the stroke being by the Serpentine taile of the Locusts, it shows the poison and sting to be Diabolical, and to cause such vexations of mind as that poison is apt to breed. And as the torment of a Scorpion when he strikes a man is from a white poison transfused in the stroke, as *Apollodorus* relates in *Pliny*, lib. 11. So it is that perversly pretended *Monothefisme* of these *Saracens*, that looks so fairly and innocently on it, with which they might perplex and torment the minds of the *unsealed*, and sorely disquiet their consciences, besides the general fear of their lives in them that would not turn *Mahometans*, the *Saracens* Wars being carried on upon a Religious account, as is to be noted in their *Alchoran* and *Zuna*, and they great Zelots, and diligent promoters of their Religion, as being the most Early Professors of it ; and as it is signified by their Type, these *Scorpio-~~Locusts~~*, it being * the nature of the Scorpion perpetually to attempt to sting and transfuse her poison, as of these *Saracens* to proselyte the world to their Religion.

6. Wherefore the fear of death, and horreur of conscience did so vex men, and fill them with anxie-

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ty, that it was worse than death it self, to be in such perpetual danger, and unsettledness of things worse than the Christians are now in under the *Turks*, which were a desirable condition to them, rather than these perpetual renewed vexations of the *Saracens*; but this did not fall to their lot in the *Saracens* dayes, though it were the more desirable condition of the two; which may be glanced at in these words: **And in those dayes shall men seek death and shall not find it, and shall desire to dye, and death shall flee from them:** That is, those parts of the Empire shall not be setled in the *Saracens* hands where they Invaded, as afterwards it came to pass in the *Turks* Invasion, who seized on the Eastern part of the Empire, and setled there; so that the Empire there was not only vexed but killed, extinguished, or put an end to, and the minds of the conquered at quiet.

7. **And the shapes of the Locusts were like unto horses prepared to battel:** That is, ready harnessed, as it is said afterwards, that they have Breastplates of Iron, which shows the courage of these *Saracens*, and their well-appointedness for War; and their success was accordingly, as is expressed by what follows: **And on their heads were as it were crowns of Gold.** Which shows their victory over so many Nations and Kingdoms: For in the space of eight years, or a little more, they acquired to that Satanical Kingdom of *Mahomet*, *Palestine*, *Syria*, both the *Armenia's*, all *Asia minor*, in a manner; *Persia*, *India*, *Aegypt*, *Numidia*, all *Barbarie* to the River *Niger*, *Lusitania* and *Hispania*; nor were they stinted here, but won also a great part of *Italy*, even to the Gates of *Rome*. To which you may add *Sicily*, *Candia*, *Cyprus*, and the rest of the *Mediterranean* Islands.

Wherefore

Wherefore there is great reason that they should be represented with golden Crowns on their heads, they having acquired so many Rich Kingdoms by War. And their faces were as the faces of men : The better to assure the Reader that Men indeed are meant and not Insects or mere Locusts.

8. And they had hair as the hair of women, to show what Countrey-men they were, not for any effeminacy or cowardize in them ; namely, that they are derived from the *Arabians*, whose custom it was to wear long hair on their head unshorn, and an head-tire like women. This therefore shows they are *Saracens* from *Arabia* ; and in that it is said, And their teeth were as the teeth of Lions : that shows, that they were very dispatchfull of their prey, who could devour so many Kingdoms in so little time, as was above noted.

9. And they had breast-plates, as it were breast-plates of Iron : That is, they were well armed to fight, and had an Iron courage. And the sound of their wings was as the sound of Chariots of many horses running to battel. Here is mention of wings, in allusion to the figure of Locusts, who also make a noise with their wings when they fly ; but the sound of Chariots of many horses running to battel, emplies that they are indeed Men, and great Warriours, that with great swiftness, noise and terrour run down all before them, witness the above-mentioned conquests which were so large and so many.

10. And they had tails like unto Scorpions, and there were stings in their tails : That is, they are of the *Serpentine* kind, of the Ancient Serpent that was always an Enemy to the Son of God and his Kingdom ; and it denotes, that with their con-

quests they would bring in a Religion contrary to that of Christ, and destroy the worship of the Son of God under an ignorant pretense of *Monothefisme*, as if the Christian Religion were inconsistent with the worship of one God, whereas the more distinct knowledge of that one God does not make us less *Monothefists* than they. This is the up-shot of their victories, and the very sting and poison their achievements end in. **And their power was to hurt men fife monthz :** That is, to hurt and vex the Empire particularly, but not quite to destroy it, as the *Turks* did afterwards. Nor is it said here, to hurt the *third part* of Men, as in the former Trumpets, because their Invasions were not restrained to the Empire, but ran over other vast Tracts of the habitable world also. But they are said to hurt men five months, in allusion to the life of Locusts, as I noted above. And if mention be made of five months twice to remind us to double the number; that is another character, whereby we may discern, that the *Saracens* are here meant by these Locusts; twice five months of years, (*viz.*) three hundred years (saving that there is the difference of five single years, which is nothing in the numbering by months of years) being that most notable Interval in the Saracenic Kingdom, namely from the beginning of the *Caliphate* of the *Abasside*, who first made *Bagdad* their Imperial seat, to the taking of the said *Bagdad* by *Togrulbec* King of the *Turks*; that is, from the year of Christ 750, to the year 1055. But otherwise I conceive that five months do not signifie *Arithmetically* but *Symbolically* with an allusion to the time of the Locusts, and only stand for the time that the *Saracens* had to hurt men, not defining how long it was to be.

II. And

11. And they had a King over them, which is the Angel of the bottomless pit. The same that the fallen Star, to whom was given the Key of the bottomless pit, it being an Ensign of his Power in the Kingdom of darkness, as I noted above. This was the Supreme Captain of these Troops of Locusts, that is *Saracens*, and his name denotes his nature as follows. Whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue hath his name *Apollyon*; both which words signifie a *Destroyer*, which is a fit title, he being a Captain of such numerous Troops, that destroyed so many mens bodies by war, and their souls by bringing a false Religion along with him contrary to Christianity, reproaching it, as if it maintained the worship of more Gods than One: Which malicious pretense seems also to be glanced at in both the name of *Abaddon*, and also of *Apollyon*; *Abaddon* alluding to *Adad*, as if it were *Ab-Addon*, and *Apollyon*, to *Ἀπόλλων Apollo*, both which names according to this allusion signifie ONE. As if this Angel of the Abyſſe and his Locusts stood up for the worship of one God, and that the Christians worshipped many, because they worship the holy *Trinity*, which nothing but their ignorance of the Mystery, and their malice could make them conclude to be inconsistent with the Unity of the Deity. Which passage therefore of the Vision is no small countenance to the Doctrine of the *Trinity* of the Godhead.

12. One wo is past, and behold there come two woes more hereafter; namely, under the sounding of the next two Trumpets, which therefore as the former may well be called *Wo-Trumpets*.

13. And

13. And the sixth Angel sounded, and I heard a voice from the four horns of the golden Altar which is before God. For John rapt thus into Heaven, the Temple and the Throne of God was as it were continually represented to him, and so the golden Altar, which is the Altar of Incense. And Incense is the Symbol of the prayers and breathing of the pure Apostolick Church oppressed and afflicted under that Antichristian or Pseudochristian and Idolatrous Constitution of things established by the second *Nicene Council*.

14. Saying unto the sixth Angel that had the Trumpet, Loose the four Angels which are bound in the great river Euphrates: That is, let loose the *Turks* upon the Idolatrous Empire. For that Angels signifie Men under their conduct, is a frequent Apocalyptical Figure. And that the *Turks* are here meant is plain from those more notable four * *Turkish* Sultanies or Tetrarchies on that and this side of *Euphrates*, that of *Bagdad*, that of *Cesarea Cappadocie* and *Iconium*, that of *Aleppo*, and that of *Damascus*.

15. And the four Angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. Which term of time is another indication, that the *Turks* are meant here. For *Togrulbec* Prince of the *Turks*, the City *Bagdad* being taken by him, had his Imperial Robes put upon him and was inaugurated Emperour of the *Turks* by the Caliph *Chaim Bianrilla* in the year 1057. From this time was the *Turk* invested in the *Saracemical* Empire. And from this year to the year 1453, when *Constantinople* was taken, and the remainder of the Roman Empire in the East
utterly

utterly lost, is a Prophetical day, and a month, and a year, that is, 396 years : So notable an Indication is this, that the *Turks* are here meant ; and the sense is this, That these *Turks* were prepared *ex m^o v^ogan*, against a determined appointed time, even to the expiration of 396 years, for to slay the *third part* of men, that is, that about that time they might not vex only as the *Saracens* did, but put an end to the Eastern *Roman* Empire. For [*third*] is a character of the *Roman* Empire, as I have already noted. Which accordingly came to pass at the taking of *Constantinople*, and swallowing thereupon the whole *Roman* Empire in the East.

16. And the number of the army of the horsemen were two hundred thousand thousand, and I heard the number of them : whereby I understood how exceeding numerous they were ; which is another note of their being *Turks*, it being well known what vast Armies they bring into the field. And this number does not signify *Arithmetically*, that is, precisely that number, but *figuratively* is put for a vast number in general, and so vast, that it could not be discovered by the eye, so well as signified by speech. And that there is no mention of Foot may be an allusion to their known name in Greek Historians, who usually call them *Persians*, which name signifies Horsemen : which is another note of their being *Turks*.

17. And thus I saw the horses in vision, and them that sat on them having breast-plates of fire and *Jacinth* ; of *Jacinth*, that is, of a blue colour ; and of *Brimstone*, by reason that when they shot off, the air betwixt them and the sight of the beholder seemed fiery at the flashing of the powder, and then

then coloured with a blue smoke, and after filled his nostrils with the scent of sulphur; which shows, that this Vision * belongs to the times since the Invention of Gunpowder. And the heads of the boxes were as the heads of Lions; not for their shapes, but for the roaring noise that seems to come from them at the riders discharging their Carbines or Pistols, as what follows plainly intimates. And out of their mouths issued fire, smoke and brimstone.

18. By these three was the third part of men killed; that is, the Roman Empire in the East was not only vexed and annoied, but utterly subdued, vanquished and destroyed by these Centaures, as I may so call them, the Turks, who are called *Perse* in the Greek Historians from the Hebrew word *פרס* *Paras*, which signifies a man on horseback, including both the shapes in one Appellation, as if that Country bred such Monsters which are usually called *Centaures*: Which *Centaures* here are set out still more monstrously, as killing men by the fire, and by the smoke, and by the brimstone which issued out of their mouths; as it may seem at a distance when they let off their Fireguns and Pistols.

19. For their power is in their mouth and in their tails: As in the *Scorpio-Locusts* before, a monster made up of a *Locust*, and of a *Scorpion*, to signify the *Saracens*: so here is a Monster made up of a Horse and a Man, a *Centaure*, as it were to signify the *Turks*, and have tails whereby they are said to hurt men, signifying the same venome or mischief of *Mahometism*. The power of these *Centaures* is in their mouths and in their tails, the *Turks* playing two parts, (*viz.*) of a Warriour in the field discharging fire and shot against the Enemy, and of a Religionist after the victory,

• story, all their War according to their *Alchoran*, being a kind of Holy War to propagate *Mahometisme*, and Paradise is promised to them that dye in the Cause; and therefore it is said, ~~for their tails were~~ like unto Serpents, and had heads, and mouths too, I warrant you, to speak and tempt the vanquished (as the Old Serpent did *Eve*) from their obedience to God and his Christ; (and so with them they do hurt) not only upon that false pretense, as if we Christians were guilty of *Polytheisme*, or of worshipping more gods than one, because we profess the Trinity of the Godhead, but also upon a pretense then too lamentably true, because they had so wretchedly corrupted the Ancient Apostolick Christianity, with many intolerable Superstitions and gross Idolatries; adding the persecution of all those that would not submit to them and their wicked Inventions. For which gross degeneracy of the Church, this scourge of the *Turks* especially was sent in upon them, as is plainly implied in what follows.

20. And the rest of the men which were not killed by these plagues: that is, of the *Scorpio-Locusts*, and *Euphratean Centaures*, as I may so speak, but were only vexed with them; by which is plainly meant the Western part of the *Roman Empire*, which the *Turk* could never possess himself of yet as he has of the Eastern: Yet for all this sad Example of Gods severity for the like crimes this Western part of the Empire repented not of the works of their hands, their wicked and impious Inventions, whereby they corrupted the Ancient Apostolick Christianity, ~~that~~ they should not worship Devils, * τὰ δαιμόνια, the Original has it, that is, Demons, or middle invisible Powers betwixt God and Men, whether Angels or

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Souls

Souls of men departed. And in reference to these Idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk; and yet they lift up their eyes and hands to them, and pray before them, as if they could see their posture, hear what they said, and were able to go and bestir themselves to accomplish their requests: But in that the mode of their Idolatry here is by Statues not by Pictures, this is another insinuation that the Western Church is here understood.

21. Neither repented they of their murders: that is, of their murderous persecution of innocent Souls for not submitting to their Idolatrous Rites and Customs; nor of their sorceries, their imposturous exorcismes and enchantments of several things to holy pretended uses; nor of their fornication, their unnatural uncleannesses of all sorts upon an Hypocritical profession of a single life; nor of their thefts, their cunning tricks of cheating the people of their money, by setting up Images for them to bring Oblations to, their merchandises of hallowed Crosses, Beads, Medals, and the like trumperies and deceits. For such like wickednesses as these was the wrath of God poured down upon the Eastern part of the Empire, by letting loose the *Euphratean Horsemen* upon them, so as to quite over-run them and vanquish them; and yet the Western Church, the more the pity, did not lay it at all to heart, while those Judgments were thundring against the Eastern, and these *Euphratean Horsemen* were let loose upon them. Which happened a little before the year 1300, after the *Caliphate* of *Bagdad*, with which the first Wo expired, had in the year 1258 been abolished by the *Tartars*, and the Remainder of the *Turks* who had Reigned in *Persia*.

sia on the other side of *Euphrates* were cast out, as out of a sling into the parts of the *Roman Empire* on this side *Euphrates* by the said *Tartars*; namely, in the year 1289, who winning *Syria* and *Palestine*, and dividing amongst themselves the greater part of *Asia minor*, at last joyning in one *Othoman Empire* broke also into *Europe*, nor ceased till they took *Constantinople*, and quite abolished the *Constantinopolitan Empire*, and made themselves fully Masters thereof.

But as for the close of this second Wo-trumpet, the most natural extent I discern thereof, is the Universal Impenitency of the *Western* parts of the *Roman Empire*, till some Country or Kingdom appeared converted from such Crimes as the *Eastern Empire* was destroyed for by these *Euphratean* Horsemen. And so we shall clearly observe with what succession of the Churches this sixth Trumpet, or second Wo-Trumpet expires; namely, it ends with the *Thyatirian* succession. The six Trumpets added to the six Seals reach just so far and no farther. So that the seventh Trumpet must be contemporary with the *Sardian*, *Philadelphian* and *Laodicean* successions, and equalize the succession of them all; which is worth the remembering for the better understanding what follows.

NOTES.

CHAPTER IX. Vers. 1.

Fallen from Heaven to the Earth, &c. *The Original has it, Καὶ ἔδωκε ἀστὲρα ἐν τῷ θανάτῳ νεκρῶντα, which though our English Translation renders, I saw a*

Star fall from Heaven; as if it were *מִן־הַשָּׁמַיִם*, then falling; yet I have made bold to translate it according to Grammatical truth, fallen from Heaven. But I understand it of a fallen Angel, according to the warrantable sense of the Cabbalists. See my Synopsis Prophetica, Book I. ch. 8. scē. 14.

Verf. 5. The nature of the Scorpion perpetually to attempt to sting, &c. *Semper cauda in icū est, nulloque momento meditari cessat, ne quando desit occasione*, Plin. Histor. Natur. lib. 11. c. 25. Her taile is alwayes a striking, nor ceases she any one moment to endeavour to sting, that she may be sure to miss no opportunity.

Verf. 14. Four Turkish Sultanies or Tetrarchies, &c. These four Sultanies, their number is learnedly and ingeniously made out by M^r J. Mede on this Text: But besides this, if they were not just four, (and the business is not their Number but their Office, what they are to do and when) yet by a Prophetick Diorisme they might be called four, Four standing for a note of Universality in the Cabbalisticke Mysteries. And D^r Hammond on this place would have Four not to signifie just four, but indefinitely to be put for the number of the Angels concerned in this affair: Which he might the better have adventured on, if he had been acquainted with the Cabbalisticke stile.

Verf. 17. Belongs to the times since the Invention of Gunpowder, and the use of Guns in War; Which Berchtoldus Niger a Franciscan Monk and Alchymist is said first to have divulged to the world about the year 1380, which was after the plague of the Saracens upon the Empire: And shews also, how vain the attempts of those are who would draw back these Visions to the times of Titus, and the besieging of Jerusalem by the Roman Armies.

Verf.

Verf. 20. Τα δαίμονια, the Original has it, &c. And this δαίμονια has the same signification that δαίμονες, which signifies Spirits, whether the Souls of Men or Angels, and that either good or bad. This is certainly the sense of the word in the Greek Language : And therefore it is not so justifiably and fitly translated here Devils; which none amongst the Pagans themselves are said to worship, unless Witches and Magicians : and therefore it had been more safe to have retained the Greek word, which also the Latines use, and called them Demons, which signifies as well good Angels, and the souls of good men departed this life, as bad Angels or bad Souls, or if you will, Devils ; which in all Idolatrous worship are in all likelihood busie Assistants, and several times make a show of Miracles, and so attract the worship of Idolaters to themselves, they worshipping them that do these miraculous feats when any are done ; so that the sense is easie enough either way. Not to add, that by a just reproach to their worshipping of Saints and Angels, they are said to worship Devils : For who but a Devil would receive Religious Worship ? or at least to worship false Objects, according to that of Psalm 98. v. 5. All the Gods of the Heathen are δαίμονια, which is the very word here in this verse : And the Hebrew word is אֱלִילִים, which is as much as אֱלִים, no gods, but vain objects of worship, called in Hebrew אֱלִילִים. in Greek δαίμονια, there being no true objects of worship, but he that made the Heavens : See my Synopsis Prophetica, Book 2. cap. 10. And Mr Mede's Apostasie of the latter Times, ch. 3, and 4.

CHAPTER X.

THe *Euphratean* Horsemen having over-run and destroyed, and fully seized on the Eastern part of the *Roman* Empire, natural method will prompt us to expect that what follows in this Prophecy of the sealed Book, should refer to the Western parts of the Empire, and concern the highest Dominion there, to wit, the Bloody, Idolatrous, Papal Hierarchy, that Antichrist that exalts himself above all that is called God or worshipped; the Prophet *Balaam* Lord of the People, and who had made the Secular Power a *Balak*, an empty cypher or an *Ahab*, that is wholly guided or directed by the Prophetess *Jezebel*: So that this Papal Hierarchy in the West, being in reality the Highest Power by Usurpation; and the Antichrist exalting himself against Christ, and above him; we may rationally expect, that the last Wo-trumpet which contains the residue of the *Sealed-Book* Prophecy, carries in it such things or alterations as tend to the downfall of Antichrist, and restoring and enlarging the Kingdom of Christ in these parts of the *Roman* Empire, and over the whole Earth. And therefore accordingly it is said:

1. And I saw another mighty Angel come down from Heaven, one distinct from the seven Trumpet-Angels, clothed with a cloud; that is, clouds and darkness were round about him, a thick cloud charged with thunder. And a Rainbow was on his head; which betokens he came in the Glory of the Divinity, even in the Glory of God the Father, for the Rainbow in the Vision of *Ezekiel* so signifies. And therefore this mighty and victorious Angel must be

be Christ; and a further intimation hereof is from what follows; **And his face was as it were the Sun** : For so he appeared to *Saul*, when he cryed out to him, *Saul, Saul, why persecutest thou me*; and such was his description when he appeared in the midst of the seven golden candlesticks. **And his feet as Pillars of fire**, as it were coming out of the cloud and reaching to the Earth; which are tokens of the great wrath of the Son of God, or Christ, and his coming to judge and take vengeance of his Enemies : His feet was as fine Bräs in the *Thyatirian Interval*, here they are like a Pillar of fire.

2. **And he had in his hand a little book open**; which contains all the Visions of the Prophecy of the *opened Book*, as we at first noted: **And he set his right foot on the sea, and his left foot on the earth**, standing in that Majestick manner, and laying claim to, or seizing himself, as it were, on his right by Sea and Land: See *ch. 12. 9. ch. 13. 11.*

3. **And cryed with a loud voice, as when a Lion roareth** : which is another intimation, that it is Christ the Lion of the Tribe of *Judah*. And who in this majestick posture, and terrible roaring could so well be said to set himself against *Antichrist*, or the Papal Hierarchy as *Christ*? The *Roman Empire* Eastern and Western too was sorely vext and scourged by the *Scorpio-Locusts* the *Saracens*, and Eastern quite destroyed after by those *Enphranean Centaures* the *Turks* : But the Papal Empire or Hierarchy here in the West, Christ himself with his Apostolical Legions of Reformed Christians will utterly demolish and destroy, as it is elsewhere said of the Ten Horns or Kings, that at last they shall *bate the Whore, make her desolate, eat her flesh, and burn her with fire*. This loud roaring therefore:

therefore of this Lion of the Tribe of *Judah* sets off, in general, the anger and victorious terrour of Christ in assaulting and overcoming the Kingdom of Antichrist, or the Papal Hierarchy, and glorious Erection of his own Kingdom. These in general are the affairs of this last space of the *Sealed-Book-Prophecy*. And whereas it is said, *when he cryed, or while he cryed, seven thunders uttered their voices*; This is a distribution of the aforesaid space into seven parts, which will be very serviceable for the orderly disposing of the Visions of the *Opened-Book-Prophecy*. These seven Thunders may be seven *Bath-Cols*, that is, seven Oracles or Voices delivered in the midst of a Thunder; and the last Thunder, which betokens the turning of the Earth into a Lake of Fire by thundering and Lightning might happily send out some such voice as this: *Go ye accursed into everlasting fire*. This is the doom of them that adhere to the bloody, imposturous and Idolatrous Papal Hierarchy.

4. And when the seven thunders had uttered their voices, I was about to write, namely what they said: And I heard a voice from Heaven, saying unto me, Seal up those things that the seven thunders uttered; with an allusion to this *Sealed Book* of Prophecies, as if he should say, Though the seventh Seal be opened, yet as to this part thereof, let it be as sealed again, for it is needless here so particularly to declare things touching the destruction of the Papal Hierarchy: which agrees very well with what follows, according to the reading of the *Biblia Regia*, *Andreas* and others. *And thou shalt write them hereafter* (not, *And write them not*) namely in the *Opened-Book-Prophecies*, where these affairs of the destruction of Antichrist, and of the advancement of Christ

Christ's Kingdom shall be more fully and particularly delivered; which is a marvellous manner of transition from the *Sealed-Book-Prophecy* to the *Opened-Book-Prophecy*, and futable to the usual majestickness of this Book of the Apocalypse.

5. And the Angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, as using that usual Ceremony of posture in swearing.

6. And swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein. This is a mighty and vehement asseveration, but it is concerning a thing that sunk flesh and blood are too too incredulous of, which makes Christ in his Epistle to the Church of the *Laodicean* Interval, which includes his coming to judgment, and his putting an end to the Scene of things here on Earth, use as vehement asseveration as might be, by calling himself the *Amen, the faithful and true Witness, and the beginning of the Creation of God*; and therefore he who could also put an end to it. And so here, there is the like vehement asseveration, that the stage of the Earth must have an end at the last Thunder, which will bring upon it the Conflagration. For so he saith, **That there should be time no longer, that is, That there shall be here no more time upon Earth.**

7. Saving in the dayes of the voice of the seventh Angel when he shall sound, and the mystery of God be finished, as he has declared to his servants the Prophets: that is, Those predictions be fulfilled which in such a mystical and symbolical stile God hath foretold by his Prophets *Isaiah, Daniel and*

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Ezekiel,

Ezechiel, and others, which reach to the very end of the world, or of the stage of things on this Earth. And this is the first part of this marvellous *Transition* from the Prophecy of the *Sealed Book*, to that of the *Opened Book*.

8. And the voice which I heard from Heaven, namely, at the beginning of the *Sealed-Book-Prophecy*, spake unto me again in the tone of a Trumpet suppose, as it did before: And said, Go and take the little Book which is open in the hand of the Angel, which standeth upon the Sea and upon the Earth: Namely, in the hand of Christ, now in the form of an Angel, as before in the form of a Lamb, but the same person still under another form, as it is the same Book, though opened now when sealed before: But this new change in both denotes a new series of Prophecies from the beginning of the Church to the end of the world, as those of the *Sealed Book* were.

9. And I went unto the Angel and said unto him, Give me the little Book: And he said unto me, Take it and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey: that is, Though the knowledge of future things may be pleasant and tempting to the curious Reader of this Book, yet when he shall thoroughly digest it or understand it, it will be bitter by reason of the several sad and bitter things contained in it. As the sad persecution of the Primitive Christians in the *Smyranean* succession of the Church, and the foul Apostasie of the Church into gross Idolatry under the Reign of Antichrist, or the Whore of *Babylon*, and the most barbarous persecutions of them that will not submit to her wicked and Idolatrous Tyranny. And there

there is bitterness enough for her too at the last, which makes her paramours so loth to understand this Book of Prophecies aright.

10. And I took the little Book out of the Angels hand and ate it up, and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter: that is, my stomach was bitter: which is a prefiguration of the condition of those that shall read this Book and rightly digest it, that is truly understand it: Though there be pleasure in the understanding it, yet when these sad things touching the Church were to come, it could not but be bitterness to them; that is, the Book is of that nature that it would so affect a Christian.

11. And he said unto me, Thou must prophecy again: that is, Thou must run over again from the same Epocha of time, this race of prophecy, that is, foretell, (as before the *fate* or *state of the Empire*, so now) the *fate* or *state of the Christian Church* from the beginning thereof to the end of the world. Before many Peoples, and Nations, and Congues, and Kings; that is, to their faces: so that they may all understand how they are concerned in this Prophecy of the opened Book. And thus is the Transition from the *Sealed-Book-Prophecy* to the *Opened-Book-Prophecy* in both the parts thereof, fully finished. Now follow the Visions themselves of the *Opened-Book-Prophecy*, and that in a sufficiently natural and rational order, those Visions that reach from the beginning of the Church being placed first.

NOTES.

CHAPTER X. Verſ. 7.

Saving in the dayes of the voice of the ſeventh Angel when he ſhall ſound, &c. *Instead of,* But in the dayes, *I have rendered it,* Saving in the dayes, *the ſenſe of this verſe in the Original, being exceeding imperfect and ungrammatical, unleſs* Ἀλλὰ *be ſuppoſed to be put for* Ἀλλ' ἢ *or* Εἰ μὴ *ſaving or except. And that* ἀλλὰ *ſignifies ſo ſometimes, is abundantly plain out of ſeveral inſtances in the New Teſtament, Mat. 20. 22. But to ſit on my right hand and on my left is not mine to give, ἀλλ' οἷς ἠτοιμάσται, except to thoſe for whom it is prepared of my Father. And Mat. 7. 8. compared with Mark 9. 8. where the former has it: And when they liſt up their eyes, they ſaw no man εἰ μὴ τὸ Ἰησοῦν μόνον, ſave Jeſus only, the latter has it ἐντὶ ὁρῶντα εἶδεν ἀλλὰ τὸ Ἰησοῦν μόνον. Where Ἀλλὰ is plainly put for εἰ μὴ, and our Engliſh Tranſlation renders it, ſave Jeſus only. Theſe and other ſuch like places has Grotius himſelf noted to our hand, which makes it manifeſt that ἀλλὰ ſometimes ſignifies as much as εἰ μὴ, or ἀλλ' ἢ, except or ſaving. And being the ſenſe is mained in this place of the Apocalypſe, unleſs ἀλλὰ be ſo rendred, it is plain that it is the ſenſe of this particle here. And ὅταν μέλλῃ ſαλμιζεῖν, I have rendred, when he ſhall ſound, not when he ſhall begin to ſound, as if it were reſtrained to the beginning of the ſounding, becauſe μέλλῃ implies no ſuch thing. See my Ratio Synchroniſtica, cap. 2. ſect. 3. Wherefore it is plain, that the Angel ſwears there ſhall be no more Time on Earth, ſaving in the ſpace of the ſeventh Trumpet, and that therefore there will be*

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an end of this terrestrial Scene of things contrary to the confident conceit of those scoffing Atheists, 2 Peter 3. 3. And moreover, that since we are at the end of all in this seventh Verse, that there is a beginning of a new series of Prophecies, from the first Epocha, afterwards.

CHAPTER XI.

I. **A**ND there was given to me a reed like unto a Rod, and the Angel stood saying, Rise and measure the Temple of God and the Altar, and those that worship therein : That is, all that space that is contained within the inward Court. In the first part whereof is the Temple which consists of the *Sanctum*, and *Sanctum Sanctorum*, and in the latter part thereof stands the Altar of Holocausts, which whole space therefore is *Thysiafterion*, or the place of sacrificing, and was not to be rendred Altar, but the place where the Altar stands. For the Priests did not worship in the Altar, but in the place where the Altar was erected : Which place the Greek Text calls *Thysiafterion*. And in that it is said Measure them that worship therein, it is plain, that the measuring belongs to the men not to the place. This space therefore of ground answers to that space of time which is comprehended in the *Ephesine* and *Smyranean* succession of the Church. And the correspondence is admirable betwixt the *Smyranean* succession and the *Thysiafterion*, when so many Martyrs as so many Holocausts were sacrificed in testimony of the Truth of the Christian Religion, the space where the Altar of Holocausts stands, falling in with the space of Time of the *Smyranean* persecutions.

2. But.

2. But the Court which is without the Temple leave out and measure it not. For it is not commensurable to the Rule of Gods Word, and the Apostolick Faith and Practice, but contrary or repugnant; namely, that time of the Church which is comprised in far the greatest part of the *Pergamenian* succession, and all the *Thyatirian*, in which they are said to offer things sacrificed to Idols, and were in some kind or other become Idolatrous, never go about therefore to measure them, for they are incommensurate to the Rule, and point-blank contrary thereto: such is the outward Court. For it is given unto the Gentiles, and the holy City shall they tread under foot forty and two months: that is, a kind of *Paganochristianity* instead of pure Christianity shall visibly domineer for forty and two months of years, that is 1260 years; which is the same proportion of Time to the commensurate Time of the Church under the *Ephesine* and *Smyranean* succession, and a little further, that the proportion of the outward Court has to the inward Court, which proportion is as 1260 to 360; that is, the outward Court contained the inward three times and an half in quantity.

3. And I will give power unto my two Witnesses, and they shall prophesy a thousand two hundred and threescore dayes clothed in sackcloth. The works of darkness were numbred by months, the Moon being Ruler of the night, but the works of Righteousness by dayes, of which the Sun is moderator. But by *dayes* are understood Prophetick dayes here, that is, years, a thing known and usual in Prophecies. By these Two Witnesses are understood all that bore witness against the Idolatries and disorders of this time of Apostasie, and they are said

to

to be cloathed in *sackcloth*, to denote both the sadness of heart they are in, to see such times, and also to signifie the low and mean condition of such Holy and Apostolick men in this wicked time of Apostasie. But all these mournful Witnesſes are ſaid to be two, though never ſo many, partly by reaſon of the Types in the Old Teſtament to which they allude, *Mofes* and *Aaron*, *Elias* and *Eliſha*, *Zorobabel* and *Jeſhuah* who ſhow'd their Zeal for the purity of Gods Worſhip againſt the Idolatry in the Wilderneſs, in the *Baalitiſh* Idolatry, and in the Captivity of *Babylon*. There may be alſo an alluſion to things in this Diſiſion into two, (*viz.*) to *Magiſtracy* and *Ministry*, to the Old Teſtament and the New, or elſe to the *People of the Jews*, ſuch as are kept out from our Religion by the groſs Adulterations of it, and to the *Virgin Company* of Chriſtians.

4. **Thoſe are the two Olive Trees and the two Candleſticks ſtanding before the God of the Earth.** A deſcription of the two Witneſſes in the ſenſe above declared, with a particular alluſion to that in *Zachary chap. 4. 11.* where by the two Olive Trees upon the right ſide of the Candleſtick and the left is underſtood *Zorobabel* and *Jeſhuah*, thoſe faithful Servants in the *Babylonish* Captivity, and the time of the mournfull Witneſſes is the very time of the Whore of *Babylon*.

5. **And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their Enemies :** The alluſion is to *Mofes* and *Elias*, who did really bring down fire upon their Enemies; but here it is to be underſtood *Mystically* of the fire of the Spirit : *Not by might nor by power, but by my Spirit ſaith the Lord of Hoſts :* It was the Word of the Lord to

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Zorobabel, who was a Type of these Witnesses, and an helper of Gods People in the *Babylonish* Captivity: ^{2 Efd. 13.} And it is said of the Man in *Esdra's* coming out of the ^{38.} Sea, *And he shall destroy them without labour, by the Law which is like unto fire.* In which sense I would understand that which followes: **And if any man will hurt them, he must in this manner be killed by the power of the Spirit in conviction and prayer; these are the weapons of their warfare.**

6. **These have power to shut Heaven that it rain not in the dayes of their Prophettes:** namely, in the dayes of their mournful Prophecy, their prophesying in sackcloth. This is figuratively spoken by a * *Prophetical Metalepsis* or *Zoopæia* of the second kind, attributing that to their activity, or it may be oral denunciation, which is only a consequence of their condition, they being put out of power and place in Church and State. The allusion is to *Elias* his hindering it from raining three years and six months in *Ahab's* time, which time exactly answers to 1260 dayes the time of these mournfull Witnesses. But the rain that is here hindred is the sound Apostolick Doctrine, and Heavenly influence thereof, which hinderance is a consequence of these mournfull Witnesses being put out of power and place. **And have power over waters to turn them to blood;** because their Apostolick preaching of the Gospel of meekness and peace does not take place. **And to smite the earth with all plagues as often as they will;** that is, as often as occasions offer themselves: * For particular occasions answer in analogie to particular acts of will in this Prophetick *Zoopæia*; and indeed all the ten plagues of *Ægypt* came upon the *Roman* Empire, because these Witnesses to the Apostolick

lick Truth are not heard, it having become a Land of *Ægypt* to the true *Israelites*, the pure and Apostolick Christians. * How the plague of Frogs, of Lice, of swarms of Gnats and Flyes, murrain of Beasts, Boyles and Ulcers, Hail and Locusts, in a mystical sense interpreted fell upon this mystical *Ægypt*, as it is called in this Book of Prophecies, as a necessary consequence of these Witnesses disgrace, affliction and deprivation of power and office, were easie here to show, if it were not too long for this short Explication we are upon.

* See Synops. Prophetic. Book 2. c. 12. sect. 3.

7. And when they shall be * a finishing their **Testimony**; that is, performing their witnessing to the Truth against all the Impostures and Idolatries of this Spiritual *Ægypt*. **The Beast that ascenderth out of the bottomless pit**: that is, either out of a pit of the Earth or the abyss of the Sea, and so it will signify either the two-horned or the ten-horned Beast: **shall make war against them, and shall overcome them, and kill them**; shall oppose them and overcome, as to the power of this world, and kill them; so that they shall be *politically* dead all of them, and some, as it happened to the *Waldenses* and *Albigenses*, and others, be slain in a natural sense: So that the meaning in short is this, That no sooner shall they begin to perform their office of witnessing to the Truth, but they shall be assaulted, suppressed, kept out of power, and *politically* killed, as their Resurrection also is *Political*, as you shall hear anon.

8. And their dead bodies shall lye in the street of the great City, which spiritually is called **Sodom** and **Ægypt**, where also our Lord was crucified: that is to say, These Witnesses as to any *Political* power and life being dead carcasses (as it is said

of the people of the Jews in a political sense, *shall these dry bones live!*) shall be in being still (though in this *Political* death) in the large Jurisdiction of that great City, which is spiritually or mystically called *Sodom* and *Ægypt*, and the City where our Lord was crucified, that is, *Jerusalem* that killeth the Prophets, that far extended Idolatrous Church, that for their uncleannesses upon their pretense of vowed Celibate is here called *Sodom*: *Ægypt* for the slavery they keep the people of God in, which agrees well with the plagues of *Ægypt* abovementioned, and the Old *Jerusalem* for persecuting the true Prophets and Servants of God, that is, the true professors of the Apostolick Christianity.

9. And they of the People, and Kindreds, and Tongues, and Nations shall for their dead bodies, thus devoid of all Political life and power, *three days and an half*; that is, for three Times and an half, *Day* signifying the same that *Time* in some cases, and here it is said, *Three dayes and an half*, for decorum sake, that in the out-side of the letter they may not seem to prophesie and be dead at the same time, nor lye too long unburied or unrevived. But these three times and an half, or a time and times and half a time, is the same that three years and an half prophetically understood, or 1260 years, which is the time of the Political death of these Witnesses, and of their prophesying in sackcloth. And whereas it is said, *And shall not suffer their dead bodies to be put in graves*; that implies that they are kept safe in being, though kept out of all Power, and so *politically* dead.

10. And they that dwell on the Earth shall rejoyce over them, and make merry: that is, they whose

whose hearts and minds dwell upon earthly things, these will rejoyce when the two Witnesses are slain, their free rebukes out of the Word of God being very disquieting and tormenting to these worldly and carnally minded men. **And they shall send gifts one to another, and more jollily and freely congratulate one another the enjoyment of their Honours and Church-preferments shared amongst them, because these two Prophets tormented them that dwell on the earth :** but could now do so no more, they being put out of place and power. These two true and faithful Prophets are slain in this sense, who tormented them whose minds were set upon the Earth, that is, favoured nothing but earthly things.

11. **And after thre dayes and an half ;** that is, after a time and times and half a time was now current ; that is, in the last Semitime, **the Spirit of life from God entered into them ;** that is, Divine Providence so brought it about, that they began to have some Political Power, and Favour, and Interest with the Great Ones. **And they stood upon their feet ;** they stood on their own legs, and they were countenanced and supported even for the very profession sake of the pure and Apostolick Faith, in opposition to that Paganochristianity and new-coined Idolatry that had got into the Church ; **and great fear fell upon them which saw them,** suspecting what might be the issue thereof.

12. **And they heard a great voice from Heaven saying unto them, Come up hither :** There was a powerfull command from the Political Heaven, in which Political Suns and Moons, and Stars, Kings, Princes and Governours shine ; there was, I say, an expresse and effectual Command from these Higher Powers,

Powers, that the more pure and Apostolick Religion should be established, and that Idolatrous and Paganochristian superstition, that so long domineering and persecutive Papal Hierarchy should be abolished, and the long persecuted profession of the Apostolick Faith and Practice be advanced to the highest degrees and dignities whether Ecclesiastical or Civil. For it is said, **And they ascended up to Heaven in a cloud :** Their riding thus in a cloud is an emblem of rising into Honour and Power, and that they were to be employed in the highest offices and places whether in Church or State. **And their enemies beheld them ;** and you may be sure with a malicious and envious eye.

13. **And the same hour was there a great earthquake :** A mighty change and commotion in affairs : **And the tenth part, *in denigaton*, of the City fell :** that is, Tithes, the holy Revenue of the City, that Papal Hierarchy, or Idolatrous *Roman* Clergy fell, was shaken off from them ; and as to their any longer enjoying of them lost. **And in this earthquake were slain seven thousand names of men :** that is, *Politically* slain, as the Witnesses resurrection to life is *Political*. But neither seven nor thousand signifie here *Arithmetically* but *Symbolically* : And they are called *Names* of men rather than *Men*, denoting that they are Titles, Dignities, Offices or Orders of Men belonging to the State of *Christendome* under the *seventh* head of the Beast : which *Apoc. cap. 17.* is an Idolatrous Head, and Antichristian ; and therefore shews their Nature to be Idolatrous and Antichristian : And they are said to be slain as ceasing to be in that Power they were before. But this seven is multiplied into a thousand to show what a solid overthrow this Hierarchy had, and for adorning the outside

outside of the Vision. And the remnant were affrighted, and gave glory to the God of Heaven. When so great a part of the *Roman* Hierarchy had fallen in the late blessed Reformation, it is no wonder if the rest of that party were affrighted and surprised, they sitting before *as a Queen* in the *Thyatirian* Interval, which thought she should find no sorrow. But now they could not but acknowledge the hand of God was upon them, and understand that the God of Heaven, or the most high God ruleth in the Kingdoms of men.

14. *The second Wo is past : (viz.)* In the resurrection of the Witnesses, or the late blessed Reformation. And that general Impenitency in this Western part of the Empire is now expired with this second Wo, so many parts thereof ceasing to worship *Demons and Idols of Gold and Silver, &c.* And here likewise the *Thyatirian* succession expires, and *Jezabel* the false Prophetess, the *Roman* Hierarchy is no longer permitted to seduce the people to *commit fornication, and eat things sacrificed to Idols*, and that promise to the Church in *Thyatira* is fulfilled. *He that overcometh and keepeth my works to the end, to him will I give Power over the Nations or Gentiles*, those that had trod down the outward Court to the latter part of the last semitime of the seven, which are equal to the forty two months, wherein they are said to have trod it down : So that the residue of this Vision runs up into the *Sardian* succession of the Church, into the time of the seven Vials. And already I think it is manifest in this *Opened-Book-Prophecy*, that this Lion of the Tribe of *Judah* did not roar in vain, he having rescued so considerable a prey out of the jaws of Antichrist in the last notable Reformation. And

behold

behold the third ~~Who~~ cometh quickly, which is the pouring forth of the Vials. The first whereof is that intoxicating cup of envy, rage and exulceration of spirit against the risen Witnesses, by which their enemies being dementated, it would make them impotently attempt such things as would render them execrable, odious or despicable to all the world. Which wrath of theirs, and malice so naturally flowing from the prosperity of the Witnesses, it is no wonder it is said, That *the third Wo cometh quickly.*

15. And the seventh Angel sounded, and there were great voices in Heaven, namely where St *John* was wrapt up in Spirit, Saying, The Kingdoms of this world are become the Kingdoms of our Lord and his Christ; that is, several Kingdoms and Principalities, as pledges of the rest, are recovered already by Christ out of the hands of the Tyrannical Antichrist by the late blessed Reformation. And he shall reign for ever and ever; that is, whatever chastisements may come upon the Church of *Sardis* for her neglects and imperfections, this Kingdom of Christ which has begun shall for certain take place, and he shall reign to the end of the world through the *Sardian*, *Philadelphian* and *Laodicean* successions.

16. And the four and twenty Elders which sat before God on their seats, fell upon their faces and worshipped God. These Princes in Heaven are said thus to do, betokening what those Princes and Potentates on Earth, that were our Noble Reformers, would do, or how devoutly they would be affected for so blessed a Reformation, which God by his gracious Providence had brought to pass, for they were in a manner slaves to the Pope before.

17. Say.

17. **Saying, We give thee thanks O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned : that is, given so glorious a specimen of thy power, and that thou rulest in the Kingdoms of men, and hast thus happily begun the reign of thy Christ for the subduing utterly at last the Kingdom of Antichrist. The beginning of the seventh Trumpet is the beginning of the *Sardian* succession of the Church, and of the seven Vials; and the commencement of them all are with praises and acclamations for this first auspicious victory of Christ over the Papal Hierarchy or Antichrist. For the word *Sardis* signifies a *Song of Joy*, and here is the thanksgiving of the Elders, and at the beginning of the Vials there is sung the Song of *Moses*, and of the Lamb. What follows here are some scatterings and obscure hints of the affairs under the seven Vials, and plainly ends with the seventh.**

18. **And the Nations were angry; that is, the Gentiles that had trodden down the outward Court, and defiled it by a new kind of Idolatrous Gentilism; the minds of these were exasperated and exulted with wrath and envy at this sudden resurrection of the Witnesses, which is a short glance at the first Vial. And thy wrath is come, and the time of the Dead; that is, of those that this Tyrannical *Roman* Hierarchy had so often and in such multitudes so barbarously murdered for their witnessing to the Truth, the time is now come that Christ is to judge and revenge their Cause, which seems to allude to the third Vial, where it is said, *Thou art righteous O Lord, which art, and wast, and shall be, because thou hast judged thus : For they have shed the blood of Saints and***

Prophets,

Prophets, and thou hast given them blood to drink; for they are worthy, which is an easie comment upon what follows, **That they should be judged, and that thou shouldest give reward unto thy Servants the Prophets, and to thy Saints, and them that fear thy Name small and great.** The meanest that have died Martyrs and been murdered for the profession of the Truth, that thou shouldest judge their Cause, though they were despised by this Proud, Imperious Jezebel : **And shouldest destroy them that destroy the Earth :** that is, the men upon the Earth, for of this Jezebel or Whore of Babylon it is said, *And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the Earth ;* into such an Akeldama has that lofty Prelate the Pope ever and anon turned Christendom by his restless ambition and tyranny.

19. **And the Temple of God was opened in Heaven :** Out of which the seven Angels having the seven last plagues are seen to come, *Chap. 15.* **And there was seen in his Temple the Ark of the Testament :** Which answers to the great voice out of the Temple of Heaven from the Throne, *Chap. 16. 17.* under the seventh Vial : So that this time reaches to the very *Sanctum sanctorum*, or *Holy of holies*, betokening a most powerfull, pure and Apostolick State of the Church, as if we were come into the first Apostolick Times again in the beginning of the Church, as the outward Court is an emblem of the latter Apostated Times thereof. By which is notified the beginning of the *Philadelphian* succession, which commences with the seventh Vial. To which what follows seems to allude. **And there were lightnings, and voices, and thunderings, and an earthquake, and great hail :**

bail : which is plainly a description of the seventh Vial. So that this whole Vision in this Chapter begins with the first Epocha of the Church, and endeth with the seventh Vial or first Thunder. Which is also the very space of the Sett of Visions comprized in the three following Chapters; which are a more ample description of the same state of things in the same time, and we shall note what parts answer each other.

NOTES.

CHAPTER XI. Vers. 6.

By a Prophetical *Metalepsis* or *Zoopœia*, &c. *Metalepsis* is a Figure, whereby an effect or event is translated or communicated to some Person or Thing, because the Place and Time is coincident with them. That there is such a Figure, and that it is made use of in the *Apocalypse* I have proved in my *Synopsis Prophetica*, lib. 1. cap. 4. sect. 10. But a *Zoopœia* of the second kind is, when free Actions are attributed to free Agents, of which notwithstanding they may be no more the cause than if they were inanimate Beings, or not in Being at all. This figure also I have proved to be made use of in the *Apocalypse*, as well as in other Authors, lib. 1. cap. 3. sect. 10. See my *Synopsis* in the places cited.

For particular occasions answer in Analogy to particular acts of will, &c. And the Analogie is very exact, the Figure being but once admitted which I have demonstrated in my *Synopsis Prophetica*. Nor can any man wonder that the *Apocalypse* affects such high figures as these are, if he consider that this is one part of the artifice of Concealment, which is so studiously intended

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in it. But if we understand this power given to these Witnesses of the oral denunciation of these Egyptian plagues, that also is very plausible from Jer. i. 10. where God speaks thus to Jeremiah : See, I have this day set thee over the Nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant : Which is not to do these things, but to denounce them.

CHAPTER XII.

1. **A**ND there appeared a great wonder in Heaven, a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars. This is the primitive Apostolick Church before the Apostasie. Where being clothed with the Sun signifies her being environed with the pure Light of the Gospel, or the Sun of Righteousness communicated to her. And her being crowned with twelve Stars denotes, that it was her Glory, and her Crown, that she was not yet degenerated from the True Apostolick Faith and practice, nor did as yet either Judaize or Paganize, but trod under-foot both the Carnality of the Judaical Rites, (whose Feasts, and Legal Observances were appointed according to the course of the Moon) and also the gross Superstitions and Idolatries of the Pagans, which are rightly deemed the works of darkness, or of the night, of which the Moon is Governess.

2. And she being with Child cryed travailling in birth, and pained to be delivered. These sharp throes signifie the cruel cutting persecutions the Primitive Church was under, and the many martyrdoms they

they did suffer before that promise of Christ was made good to them, *Fear not little flock, for it is my Father's good pleasure to give you the Kingdom.* This state therefore of the Church is contemporary with that of the earnest *Ephesine* and bitter *Smyranean* succession, and with the *inward Court*, where also stood the *Altar of Holocausts*, betokening the Primitive Christians frequent sacrificing their lives in Testimony to the Truth.

3. And there appeared another wonder in Heaven; namely, while this Woman was thus in travail; And behold a great red Dragon, that is, bloody and cruel, having seven Heads and ten Horns; on his seventh head suppose, but without Crowns, to intimate they are not yet in being, though the heads be said to be crowned as well the five past, and that one to come, as the present sixth head, the better to understand thereby, that they are *Men* or Magistrates, not *Hills* that are intimated in this place, that is the reason it is said, And seven Crowns upon his heads.

4. And his tail drew the third part of the stars of Heaven, and did cast them to the Earth; that is, his Military Train or Armies had subdued in *S. John's* time, the third part of the Kingdoms and Principalities of the then known world. And the Dragon stood before the Woman which was ready to be delivered to devour the Child as soon as it was born. The Dragon, that is, the *Roman Empire Pagan*, known by its seven Heads, which allude also to the seven Hills, *Chap. 17.* as well as to the sevenfold succession of Government in it, but *Pagan* in that it is in the shape of a *Dragon*, as being under the Dominion not of *Christ* but *Satan*, and also because seven

Heads are *only* named; and the *Horns* of the seventh Head yet *uncrowned*: Wherefore this Vision belongs to the Empire while it was yet purely Pagan, and the sense of that last clause is briefly this, That the *Roman* Pagan Emperours and their Ministers, the Devil assisting, watched as close as they could; that the Church of Christ never should come to such Power as to have an Emperour of their own Religion, and so the *Roman* Empire come into their hands; but so soon as any such thing appeared, they endeavoured to quash it and defeat it.

5. And she brought forth a Man-child who was to rule all Nations with a rod of Iron. But notwithstanding all their envious and malicious watchfulness the Woman brought forth a Man-child; a Mystical Christ, or Christian People, that at last would make themselves Masters of the Empire, and Rule the wicked persecutive Pagans with such severity as they deserved, which is intimated by what follows: **And her Child was caught up unto God and to his Throne.** He was advanced to the Imperial Dignity, which is called here the *Throne of God*, in such a sense as Supreme Magistrates are called *Elohim*, Gods, in the Hebrew *Idiom*, because they are Gods Vicegerents and Representatives here on Earth, whence their Majesty is also called *Sacred*. And this was plainly fulfilled when *Constantine* turned Christian. The watchfulness therefore of this *Deceiv*, this quick-sighted vigilant *Dragon* seems to be contemporary with the Travail of the Woman till she had brought forth a Man-child that might rule all Nations with a Rod of Iron.

6. And the Woman fled into the Wilderness: But a little after this external prosperity of the Church,

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and deliverance from the present Pagan persecution, she was yet fain to take shelter in the wilderness, the outward Catholick Church becoming little better in a short time : For which reason she is said to fly into the Wilderness, being more safe in this *Christiano-gentilism*, than in that open furious oppression of the Pagan red *Dragon*, though in propriety of speech the desert or Christiano-paganism came swiftly upon her rather than she by any will of her own fled into it, but it is a Prophetical *Hypallage* : Where the hath a place prepared of God that they should feed her there : The Apostolick Church should be preserved by Gods Providence all the time of this her abode in the Wilderness or Christiano-gentilism, namely about the time of a thousand two hundred and threescore *Dayes*, Prophetical, that is years : Or the time and times and half a time, as they are afterward called, and sometimes resolved into *Dayes*, sometimes into *Months*, for * particular symbolical meanings, and for the embellishing of the Cortex of the Apocalypse, but to be understood alwayes *seven Semitimes* in whatever other disguise expressed, whether of *Dayes* or *Months* : These 1260 dayes therefore is the same time with forty two months, of the treading down the outward Court by the Gentiles.

7. And there was war in Heaven ; which betokens the like affair to come upon Earth : *Michael* and his Angels fought against the *Dragon*, and the *Dragon* fought and his Angels ; which implies the invisible assistances and oppositions of Angels good and bad, the one on the Primitive Christians side, the other on the Pagan Empires side, during that strong conflict betwixt the Church and the Pagans their persecutors in the *Ephesine* and *Smyranean* succession, with which

which the pangs of the Woman in travail also is contemporary.

8. And the Dragon and his Angels ~~preballed~~ not; that is, they were quite vanquished; neither was their place found any more in Heaven.

9. And the great Dragon was cast out, that old Serpent, with whom Christ had had no small combating long before, called the Devil and Satan, the reproacher and opposer of the Kingdom of Christ in all places and ages; which deceiveth the whole world, and seduceth them into false and idolatrous worship. He was cast out into the earth; and his Angels were cast out with him: This appearance thus in Heaven signified the destruction of the Empire as *Draconick* and *Idolatrous*, that none of that foul stamp should be in high places of the Empire, but such as were professed Christians.

10. And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ. This is contemporary to the affairs of the sixth Seal, or rather with the close thereof, and the commencement of the *Pergamenian* Interval. For the attestation of our brethren is cast down, which accused them before God day and night. What the Devil is said to do concerning *Job*, accuse him before God, the Pagans are here understood to do before the Emperour and other Magistrates of the Empire, to raise most wicked calumnies concerning the Christians, objecting against them *Thyestean* Suppers, Incests, Adultery, promiscuous Lusts, Murders, Conspiracies against Princes, Plagues, Famine, Mischiefs by Fire, or what other calamity happened in the Empire.

11. And

11. And they overcame him by the blood of the Lamb, through the merits of Christ crucified on the Cross, and by the word of their Testimony, and spending their own blood also in way of Martyrdom, For it is said, And they loved not their lives unto the death. This Verse makes it plain, that the Battel that is said to be in Heaven, denotes a Battel here on Earth betwixt the Christians and their Persecutors.

12. Therefore rejoyce ye heavens, and ye that dwell in them. Ye Angels and Holy Martyrs, not without an intimation also to the *Political* Heaven, in the *Roman* Empire to those in high Places and Offices under the Christian Emperour. Also to the Inhabitants of the Earth and of the Sea, that is, to the lower multitude: For the Devil is come down unto you having great wrath, and will stickle to do as much mischief as he can amongst you, while he may, because he knoweth that he hath but a short time: For though the Great Ones of the Empire were turned Christians, yet many of the Common People were still Pagans, wherefore the Devil will find out a fetch to strengthen those in their Paganism, and disettle the other in their Christian Profession.

13. And when the Dragon saw that he was cast unto the Earth, and reduced to such a low, base condition: he persecuted the Woman which brought forth the Man-child: An envious, revengefull, persecuting temper rose in him against her.

14. And to the Woman were given two wings of a great Eagle: that is, by reason of the *Roman* Empire becoming Christian (and now divided into two parts, *Eastern* and *Western* (and that the Eagle is the Ensign of the *Roman* Empire is notorious enough) which these wings might represent) she was in

in such a state, that by a Prophetick *Hypallage* it might be said of her, **That he might fly into the Wilderness into her place**: that is, the wilderness condition of the Church would come shortly upon her, wherein she should by Divine Providence be ever safe from the red Pagan, persecuting, Dragon, as it follows, where she is nourished for a time and times and half a time from the face of the Serpent: That is, for three Prophetick years and an half, which is seven *Prophetical half years*, or *semi-times*, which are the measures intended, as seems to be insinuated, by expressing the one thousand two hundred and sixty days, *vers. 6.* by a *Time and Times and half a Time*.

15. But before the commencement of the Time, as if he had a mind to overwhelm her before she could reach the appointed place, it is said, **And the Serpent cast out of his mouth water as a flood after the Woman**: that is, the water of Heresie and Con-
 sention, that sore division of the Church by reason of that Heresie of Arianisme, **That he might cause her to be carried away of the flood**: That the Church which stood out the hottest persecutions with invincible valour against the red Dragon may now perish by the over-spreading of Heresie and Intestine Division, this furious controversie hardening the hearts of the unconverted people, and staggering the converted in their Faith and Profession.

16. **And the Earth helped the Woman, and the Earth opened her mouth and swallowed up the flood which the Dragon cast out of his mouth**: that is, the Church was delivered from this overflowing Heresie and Dissension by the Decree of an *Oecumenical* Council, (*viz.*) the first *Nicene* Council; their opening

opening their mouth in a Decree against *Arianifme*, and condemning it for an Heresie, was like the opening of the mouth of the Earth to a flood that presently sinks and never is seen any more. Partly this real Analogie is alluded to, and partly there may be an allusion to the title *Oecumenical*, which is from *Oikoumenē*, which implies in it *γῆ*, the Earth. For such gentle touches and glances at the signification of words are not unusual in the Prophetick stile.

17. And the Dragon was wroth with the Woman, and went to make war with the remnant of her Seed which keep the Commandments of God. The former wicked project failing, the wrath of the Dragon was again incensed against the Woman, (*viz.*) the Woman with the Crown of twelve Stars on her head, and the Moon under her feet, the pure *Apostolick* Church, and went to make war with the remnant of her Seed, those namely that she was to bring forth, while she abides in the Wilderness, which will approve themselves her genuine Off-spring by keeping the *Commandments of God*, who forbids us making any graven Image to bow down to it or worship it, and bids us worship, serve, and pray to himself alone. And have the Testimony of *Jesus Christ*. For the Testimony of Jesus is the spirit of Prophecy, in which sense the two Witnesses are said to prophecy as well as to witness. The Testimony therefore of Jesus is to witness to the Gospel of our Lord Jesus Christ, not from mere custom or education, because others have told us it is true; but because we are assured of the truth thereof from the spirit of God, and in virtue of the spirit of life in the new birth. From this living Principle do these faithful Servants of Christ bear witness of the truth of his Word revealed in the Gospel,

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and

and witness against the wicked inventions of an Apostatized Church, and loath them and detest them. For they are not dead vessels that will receive wholesome liquor and poyson alike, but the Living Creation of God: and therefore have an antipathy against all the works of the Devil, gross Superstition, Imposture, Idolatry, Cruelty, lying Impossibilities, instead of true Miracles or Mysteries, and what other Inventions of the Old Serpent that seduceth the whole world. Against such Witnesses therefore you may be sure this Dragon will make war, who in this Chapter is described under one single Figure of a *Red Dragon*, the *Roman* Pagan Emperours being *Pontifices Maximi*, as well as *Cæsars*. In the following Chapter this Draconical power is divided into two, there being now such a state in the *Roman* Empire, as that there may be said to be *Imperium in Imperio*, the Papal or Sacerdotal Hierarchy distinct from the *Cæsarean* Majesty and Power.

NOTES.

CHAPTER XII. Vers. 6.

For particular symbolical meanings, and for the embellishing of the Cortex of the Apocalypse, &c. This symbolical meaning, as I remember Mr Mede takes notice of. That the Time and Times and half a Time is expressed by one thousand two hundred and sixty days, when the time or continuance of the Children of Light, or of the Day is notified; but by forty two months, when the Children of Darkneß or of the Night their continuance is signified. Thus the continuance of the Ten-horned Beast, Chap. 13. is numbred by months; as also the treading

treading down the Outward Court by the Gentiles, Chap. 11. But the Womans stay in the Wilderness is exprest by Dayes, as also the time of the two Witnesses prophesying in sackcloth. And it is manifest that the outward letter or cortex of the Apocalypse is better adorned this way, than if where ever we find forty two months, or one thousand two hundred and sixty dayes, a Time and Times and half a Time had been repeated. But these reasons of varying the phrase thus being so apparent (to say nothing of the use of turning Daniel's Time and Times and half a Time into forty two months, or one thousand two hundred and sixty dayes, for the more certainly understanding that three Prophetick years and a half is meant thereby) we may be the better assured, that no greater accurateness of Time is intended by them, than if the phrase of a Time and Times and half a Time had been alwayes used. The not understanding of which has made sundry in vain attempt to predict events foretold in the Apocalypse to the accurateness of a Prophetical Day, whereas indeed there is no use of either Prophetical Day or Month, unless in saying, such a thing was to fall out, or did fall out in such a Day, or such a Month, or such a day of such a Month of, suppose, the seventh or last Semitime or Prophetical half year, which consists of one hundred and eighty dayes or six months. And the nature of the things foretold are such, that they are not to terminate on a year, but rather require that grosser numbring by Semitimes. But the several particulars of the completion of a Prophecy, suppose of the rising of the Witnesses, might be more distinctly declared by saying this part was, suppose, in such a month of the last semitime, and such in such, in the fourth month suppose of the seventh or last semitime, or Prophetical half year, and such a day of that month, &c.

CHAPTER XIII.

1. **A**ND I stood upon the sand of the Sea, that is, me thought I stood by the Sea side; or rather as the vulgar Latine reads it, (which not only *M^r Mede*, but *Cornelius à Lapide* and *Alcazar*, and, as they say, the generality of Interpreters follow) *And he stood upon the sand of the Sea*, that is, The Dragon stood, &c. And I saw a Beast rise up out of the Sea, having seven Heads and ten Horns; which betoken the Roman Empire, and upon his Horns ten Crowns. In the former Vision there were no Crowns upon his Horns, but here there are, to denote that this is the Roman Empire divided into many Kingdoms, (*viz.*) that the Vision reaches unto these times, or belongs to the times of this state of the Empire, which Division of the Empire happened betwixt four and five hundred years after Christ. And upon his heads the name of Blasphemy, that is, of Idolatry; which signifies to us, that this Figure represents the Empire only under that succession of Time, that it was more or less Idolatrous.

2. And the Beast which I saw was like unto a Leopard; that is, it was like a Kingdom divided into many parts, as the Greek Kingdom was. And his feet, that is, his forepart, which are as the Arms and Hands of the Bear, which are his strength and instrument of action to raven and prey with; these were as the feet of a Bear: Which denotes the likeness of it with the Persian Kingdom, who as they were governed by their *Magi* in their affairs, so these by the *Papal Hierarchy*, by the Power and Counsel of the Pope and his Clergy. And his mouth as the mouth

mouth of a Lion; that is, It is like the *Babylonish* Kingdom in its cruel Decrees against such as will not obey their *Idoltrous* Edicts, nor worship the Golden Image that *Nebuchadnezzar* had set up. Their stubbornness must be punished by an hot fiery furnace, Fire and Fagot must be prepared for them that will not submit to this New *Roman* Idolatry. And the Dragon gave him his Power, his Seat and great Authority. His power here according to the Original should be his *Forces* or *Armies*: And what are the *Forces* and *Armies* of the Dragon, but his Evil Angels or wicked Spirits, and their Weapons and Artillery the external pomp of Images or Idols, and such gross furniture of their worship, whereby they overcome and captivate the feeble phancies of the people? But his *Seat and great Authority* is the Imperial Crown and Authority: Which shoves, that this Imperial Power, as *Idoltrous*, is the genuine successor to the Pagan Imperial Power.

3. And I saw one of his heads as it were wounded to death: namely, in the fight of the Dragon with *Michael* and the Holy *Martyrs* who were conquerours at last, and converted the *Roman* Pagan Empire to Christianity. And his deadly wound was healed; that is, the *Roman* Empire for that succession of Time it was represented to me under, was recovered unto its former Pagan-like and *Idoltrous* plight and condition. This Panther-like Beast, who by reason of the beauty of his skin, and sweetness of his scent allures other Beasts to him, and whom the Dragon is said most chiefly to fly from, under this fair show, and yet with the assistances of the Dragon was easily reduced to the former Pagan-like state, under pretence of Christianity they imposing the old Paganick.

ganick Idolatries upon the People. And all the world
wondred after the Beast : that is, they were all
mightily taken with the Beast, he both bewitching
them with his outward specious show of Christianity,
that seemed so contrary to the Dragon, and from
which he so much abhors, and also having the as-
sistance of the Dragon, (*viz.*) the Dragon-like Idola-
tries, and carnal sense-striking Rites of worship, and
the tricks and delusions of his wicked Spirits at their
Images or Altars to deceive the people.

4. And they worshipped the Dragon which gave
power to the Beast : namely, which had given him
his Armies, his Throne, and his great Authority, that is
to say, though he appears in the shape now not of
the Dragon but of the Leopard or Panther, a Beast
the Dragon is said so much to abhor, that is, in the
gratefull shew of Christianity, yet so far forth as they
gave obedience to the Paganical and Idolatrous part
joyned with it, they indeed worshipped or obeyed
the Dragon, whose Fiends or Goblins might please
themselves to receive that worship at their Altars and
Images that they had by their juggling tricks and false
Miracles reintroduced into the Church, and fear a-
mongst themselves at the Imposture, that they made
the Church in so gross a sense become the worshippers
of Devils, as it is said in the sixth Trumpet : And
they worshipped the Beast : that is, they yielded
obedience to the Beast, to the Imperial Power in such
a state as it was, saying, Who is like unto the
Beast, who is able to make war with him : Things
are so well settled and strongly this way, and so ac-
commodately to all mens liking, that neither Jew nor
Pagan can be able to disettle the Peace of the Empire
in this point, or make war and raise him against it.

5. And

5. And there was given unto him a mouth speaking great things and blasphemies; that is, great and enormous blasphemies: which are injunctions for Idolatry of several sorts; for Blasphemy in Scripture often signifies Idolatry. And Power was given unto him to continue forty and two months, the same time the outward Court is trodden down by the Gentiles; that is, the entireness of his Dominion shall continue till the seventh *Semitime*, till about the fourth month thereof.

6. And he opened his mouth in Blasphemy against God to blaspheme his Name, by giving his incommunicable Name to Idols or Images; or Name may signify his person, and so his person is blasphemed by Idolatry committed against him by worshipping any other person besides God or Christ. And his Tabernacle, namely, the Body of Christ, which is the Living Tabernacle of God, it is blasphemed more ways than one, both in that they Idolatrously worship a mere Wafer instead thereof, and make it also so vile a thing, that it shall be at the command of every Priest for whatever uses he will please to fetch it down by his transubstantiating charm, to be devoured into the foul stomachs of the People, and as it may happen, to be eaten by base Vermine, such as Rats and Mice. And them that dwell in Heaven; that is, the Saints and Angels they most wickedly blaspheme, in that they set up Idols by the instigation of Evil Spirits, the *Forces* or *Armies* the old *Dragon* delivered to the Beast, who no doubt are busie enough to assist there and play tricks; and do call these Idols by the names of the Saints or Angels, and impute these tricks there played in the behalf of Idolatry by them to the Saints, when they are the mere delusions

delusions of these Goblins or Devils : Besides, it is a gross reproach to the Saints and Angels, to suppose they will accept of Religious Worship, and so prove Rebels to God ? Wherefore that Power that established and decreed such enormous things as these, Image-worship, Saint-worship and Transubstantiation, may well be said to open their mouth in blasphemy for publishing such Edicts, &c.

7. And it was given him to make war with the Saints, and to overcome them ; that is, to oppose them and subdue them, and keep them under all along, that they shall have no power in the Empire, as it was said before of the mournful Witnesses, that they were *Politically* dead all the three Times and an half in a manner. But in some part of this time the war and slaughter or killing is not mystical but proper : For of the *Waldenses* and *Albigenses* in France alone there is said to have been slain no less than ten hundred thousand. And in the Inquisition within thirty years space no less than an hundred fifty thousand persons were consumed with all manner of grievances and miseries, besides infinite numbers more. And *Sanderus* the Jesuite reports, that an infinite number of *Lothards*, as he calls them, and *Sacramentarians* through Europe were burnt with fire and fagot, but excuses it as not done by the Pope and Bishops, but the secular Magistrate : which is the thing this Prophecy foretells, that it is the *Beast* with *ten horns*, the Secular Power of the Empire, not the *Beast* with *two horns*, that is the executioner of the cruelty, or that dooms to death. *Jezabel* excites, but *Abah*, the Secular Powers execute, or command to be executed, her bloody suggestions against *Naboth*, that is, against those that have the Witness of Jesus, the Spirit of Prophecy,

Prophecy as is elsewhere explained. And power was given him over all Kindreds, Tongues and Nations; namely, that he might persecute and force men to Idolatrous worship in all the parts of the Empire.

8. And all that dwell upon the Earth; that is, whose minds are fixed on earthly things, shall worship him, that is, obey his Idolatrous Edicts and Commands; whose names are not written in the Book of Life of the Lamb slain from the foundation of the world; that is, are not of the number of the Called and Chosen, as they are termed, Chap. 17. nor of those that are redeemed from the Earth, as they are described Chap. 14. For those will ever stand out till they get the victory over the Beast.

9. If any man have an ear let him hear: For this was a remarkable intimation, and worth the observing, as also that which follows.

10. He that leadeth into Captivity shall go into Captivity: He that killeth with the sword must be killed with the sword: that is, That Power which now in this forty two months of years of the Beast, domineers so, and forces men to their Idolatrous worship shall at last be led captive into the Truth, and they that kill now with the sword of persecution shall be slain by the sword of the spirit, which is the Word of God, answerably to the witnesses slaying their enemies by the fire that came out of their mouth: Which victory was obtained in the resurrection of the Witnesses in a degree in the third or fourth month of the seventh or last *Semistima*, (*viz.*) in the late blessed Reformation as I have above noted. Here is the patience and the faith of the Saints, that they may stand to it with these spiritual

tual weapons till it shall please God to give them success, as he did in the time even now mentioned.

11. And I beheld another Beast coming out of the Earth : Why there is two Beasts, here since the Empire became Christian in profession, I above intimated, namely because there is as it were *Imperium in Imperio*, a Secular Empire and Sacerdotal, which pretends to an Universal Rule *in ordine ad spiritudalia*, whenas the Pagan Emperours were *Pontifices maximi*, as well as *Cæsars*. But that this other Beast is said to come out of the Earth and not out of the Sea implies its more still and quiet growth, as of Plants out of the ground, or its baser extraction, the chiefest in the Sacerdotal Hierarchy being more usually of meaner Parentage. Or lastly, Earth may signify here as it does *Chap. 12. vers. 16.* where *Oecumenical* Councils are glanced at, which though laudable in themselves, yet this *two-horned* Beast grew out of them by the abuse of that power of determining Controversies of Religion when once they had got the custom not to mind what was true and Christian, but what way for the Interest of *Holy Church*, though never so *Worldly* and *Secular*. And he had two horns like a Lamb : That Apostate Sacerdotal Hierarchy or Prelacy pretend their Power from the Lamb Christ, of binding and loosing. It may allude also to the Bishops two-horned Mitre, which the two-horned Beast wears, though it so ill becometh him ; as also signifye the distribution of the Apostatized Church then into two parts as the Empire was *Eastern* and *Western*, and be-token the two chief summities of this Sacerdotal Hierarchy, the two *Patriarchatus* of *Rome* and *Constantinople*. And he spake as the Dragon ; namely, in that he made Decrees for Idolatrous practises, and for
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the persecuting of such as would not submit to them. This was the voice of the Old Dragon.

12. And he exerciseth all the power of the first Beast before him; that is, his whole power he hath in Religion: For the power of approving things in Religion, and passing it into a Law is in the Secular Supreme Magistrate, not in the Clergy: But this Sacerdotal Hierarchy claimed all this Power, and exercised it accordingly in the behalf of the former Beast, as he succeeded the Dragon in his Dragon-like power and properties. And under pretense of this power, *in sacris*, in matters of Religion, he causeth the Earth and them that dwell therein to worship the first Beast whose deadly wound was healed; that is, represented so as to have been healed or recovered into its former Paganical or Dragon-like condition, but by the Authority of this Sacerdotal Hierarchy, which was so prevalent with the people as to effect it; and how he effected it now follows:

13. And he doth great wonders, so that he maketh fire come down from Heaven on the Earth: which is a proverbial expression of the notoriouſness of a wonder, alluding to *Elias* his bringing fire from Heaven upon those fifties. But it is as childish to understand this *literally* here, as it would have been to understand the fire proceeding out of the mouth of the Witnesses, and their turning the waters into blood, and the like, *literally*. Fire from Heaven therefore here is the *thundering excommunications* of this Sacerdotal Hierarchy, whereby those that did not obey the voice of this Beast, though it was the voice of the Dragon appointing Idolatrous worship, * were rent off from the Church, and made obnoxious to eternal fire. What is a greater wonder-working-power than this?

thats? And yet this great wonder, this two-horned Beast does. In the sight of men : that is, they have such fools as to believe he does it ; especially when a Pope thunders against a Prince and his Nation for their Heresie, (*viz.*) the relinquishing the Superstition, Idolatry and Tyranny of the Roman Church. And Gregory the seventh when he had excommunicated the Emperour Henry the fourth, said, *he was fulmine afflatus*, thunder-struck by him. These things I confess, are rather a show of Miracles than Miracles ; but *Antichrist* was to come with Lying and feigned Miracles. And if there might be any thing extraordinary, it is imputable to the forces of the Dragon, the Evil Spirits that were bequeathed by the Dragon to the Apostatizing Empire.

14. And deceiveth them that dwell on the earth by the means of those Miracles which he had power to do in the sight of the Beast : that is, in the sight of the Lay or Secular Empire, before which he made a show as if he did these Miracles. And whatever was in truth extraordinary, they are to be imputed to the *two-horned* Beast : For he claiming and accepting the Power of ordering the Empire in matters of Religion, the Forces of the Dragon bequeathed to the *ten-horned* Beast fell naturally to his share. And by these assistances are done whatever looks really like something extraordinary or miraculous for the promoting Idolatry and Superstition, miraculous Cures and Visions, exorcising Spirits, and a deal of such stuff, whether feigned or true, these are justly imputed to the two-horned Beast, as they confer to the bringing the Empire again into a more perfect Pagan-like or Dragon-like condition. For by reason of these he was listened to when he made his harangue

language to the people : Saying to them that dwell on the Earth, that they should make an Image to the Beast which had the wound by the sword : namely, in the fight with Michael and the Martyrs, who overcame this Beast, (*viz.*) the Dragon, and his pure Paganism. But this *two-horned* Beast revives his Image again by the means abovesaid, by the obtruding of the belief of such Miracles on the people. And he lived ; that is, the Old Dragon, or Pagan Superstition and Idolatry was very lively reintroduced in this Image the *two-horned* Beast made, by making the Empire thus Idolatrous.

15. And this Image was no spiritless Image, sluggish and harmless like an inanimate Statue : For the *two-horned* Beast had a way to transfuse Spirit and Life into it, as it follows : And he had power to give Life unto the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast, that is, would not obey himself, the Secular Idolatrous Power of the Empire, should be killed : Which Power of so commanding to kill, which is the Spirit of the Image of the Beast, is derived from the *two-horned* Beast, or Sacerdotal Hierarchy ; the Image of the Beast having no Power to kill any one for matters of Religion, but whom the Sacerdotal Hierarchy has declared Heretick ; then is he delivered up to the Secular Power, the Ten-horned Beast : For the *two-horned* Beast kills none himself, but delivers up to the Secular Magistrate according to this very Prophecy.

16. And he, this Image of the Beast, causeth all both small and great, rich and poor, free and bond, that is, all sorts and degrees of men, to receive a mark in their right hand, or in their foreheads,

13. Soldiers or Servants do the name of their *General* or *Master*; that is, they must make open and express profession to whom they belong.

17. And that no man may buy or sell, take he that had the mark or name of the *Beast*, or the number of his *Name*: (*viz.*) of the *two-horned Beast*, the very *Antichrist*, who will have his marked Soldiers as well as Christ hath his; that is, no man not markt with the name of this *Beast*, or the number of his name, that has not either his name in letters plainly writ or in figures, that contain the number that the letters of his name make according to their numeral value (for every Greek letter has such a numeral value) those that are not thus marked, that is, profess not themselves of the Faith of this *Sacerdotal Hierarchy* signified by the *two-horned Beast*, may neither buy nor sell, but are excommunicated for *Heretics*, with whom by the very Sentence of their Synods there is to be no *Negotiation*. Now who this *Beast*, this *two-horned Beast*, or *Sacerdotal Hierarchy* more particularly is, is enigmatically expressed in the following Verse.

18. Here is wisdom, let him that hath understanding count the number of the *Beast*. Here is a dark riddle, let him that has skill that way number the number of the *Beast*. For it is the number of a *Man*; that is, not so strange a number, but that it may be numbred by the *Art* of man. And his number is six hundred threescore and six; which is to be numbred no otherwise than by the extraction of the square Root which is 25, * which is marvellously applicable to the City and Church of *Rome*, as 12 the root of 144 to the *New Jerusalem*. And that you may be sure this *Sacerdotal Hierarchy* of *Rome* is more specially

Specialy aimed at in this Vision, take another sense of [*It is the number of a Man.*] that is, of a man's name. For above there is mention of the number of his name. And his name will prove *Añlēm*. (*Letenar*) for those letters in their numeral value make just 666. And it is notoriously known, that the Fathers of this *Western Church*, of which *Old Rome* was the Head, were stiled in subscriptions at Councils, the *Latin Fathers*, and the *Eastern Fathers*, *Roman*, from *New Rome* and the *Eastern Roman Empire* in those parts: So that *Añlēm* is that name of a Man, of that Man of Sin, or Antichrist, and 666 the number of this Man, that is of his name, which is a *Cabbalistical* device, and by the *Cabbalists* called *Gematria*. From whence we see that the pinch of this Propheticke Vision at last lights more particularly on the *Pope of Rome* and his Clergy.

NOTES.

CHAPTER XIII. Vers. 13.

Were rent off from the Church and made obnoxious to eternal fire, &c. That thunder is fire from Heaven is plain, as also that the Popes Excommunications are compared to Thunder, and that Heaven in the Propheticke stile are the high places in any Polity. Wherefore his Thundering Excommunications against Princes is very fitly set out by that phrase; That he causeth fire to come down from Heaven, as if he thundered against them: Which Analogy is still more accurate, if we consider what *Artemidorus* saith of Thunder, Οὐ γὰρ νεφέλαι καὶ αἶλα καὶ πῦρ ἀπὸ τοῦ οὐρανοῦ κατεβαίνει. For thunder and lightning does not unite but disjoyns things that are

are united : So does Excommunication, that rives off a member from the Church. And there is still a further congruity that Excommunication should be called Thundering and Lightning, or fire from Heaven, in that it is the Commination of Hell fire, of which the destruction of Sodom was a Type, which was burnt by fire from Heaven, as Mr J. Mede has judiciously observed : See my Synopsi Prophetica, lib. 1. cap. 6. sect. 14.

Vers. 18. Which is marvellously applicable to the City and Church of Rome, &c. Concerning this applicableness of this number 25, by way of counter-correspondency, if I may so speak, to the number 12. see my Mystery of Godliness, lib. 3. cap. 16. sect. 8. For it were too long and tedious to transcribe those things into these brief Notes.

CHAPTER XIV.

THere was mention in the foregoing Chapter of the Wars of the Beast, and his marked Soldiers, and of his continuance (*viz.* in his entire state) to the seventh *Semitime* of forty two months of years (which is one manner of expressing *Daniel's* time and times and half a time.) Now in counter-correspondency to those Soldiers and that War, in this very first Verse there is exhibited the Lamb and his Soldiers : And I looked, and Lo ! a Lamb stood on Mount Zion ; which is *Christ* against *Antichrist* : And with him an hundred forty four thousands : that is to say, an hundred forty four Chiliads or Regiments, consisting of a thousand a piece : Having his Father's Name written in their foreheads : that is, making open profession of Christ and of God his

his Father against the pretended Holy Father of Rome, the Pope, as the word signifies. Instead of receiving the mark of the two-horned Beast in their right hand, or on their foreheads, they have the name of God the Father, and of his Son Christ marked on their foreheads, that you may see whose Soldiers they are. And in that they are said to be 144 Regiments, it denotes that they are pure Apostolick Christians, the square root of 144 being 12. Here therefore the number 144 from its root 12 denotes the Apostolick Church, as the number 666 from its root 25, the Church Apostatizing.

2. And I heard a voice from Heaven as the voice of many waters, and as the voice of a great thunder : and I heard the voice of Harpers harping with their harps. This is a description of the Angelical Musick in Heaven, where multitudes of Angels praise God and the Lamb, the voice of many waters and thunder, being symbols of a multitude speaking or singing together ; But it is further said of this Angelical Quire,

3. And they sung as it were a new song before the Throne, and before the four Beasts, and the Elders, and no man could learn that song but the hundred forty four thousand which were redeemed from the Earth. This Song of the Angelical Quire, which is the Joy that ariseth from the New Nature, or the Divine Nature superadded to the Animal Nature, and is the same in Men and Angels, I mean regenerate men, who thereby are made partakers of the Divine Nature, as well as the Angels ; None could learn this Song, that is, none could know what belongs to the Joys of the New Birth, or Divine Life raised in us, that state of Righteousness, and Peace,

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and Joy in the Holy Ghost, but the hundred forty four thousand redeemed from the Earth, that is, from the earthly sense and wisdom, that favours only the things of this world; and of the flesh.

4. These are they which were not defiled with women; namely, with the Daughters of Babylon, that famous strumpet the Mother of Harlots and Abominations of the Earth: These would not submit themselves to the lewd debaucheries of that Idolatrous Church. For they are Virgins: For they have so holy and chaste a sense in the duties of Divine Worship, that they abhor from every thing that has any shew of violating that loyalty and fidelity they owe to God or Christ, to whom alone they are betrothed. These are they which follow the Lamb whithersoever he goeth. These are they who are only led by his Word and Spirit, not by a blind and impie Faith in a Church, not only fallible, but fallacious or deceitful, most of their corruptions both in Doctrine and Worship being upheld for their own worldly interest. These were redeemed from among men, were rescued from being carried away with the stream of the rest of the Superstitious and Idolatrous Rabble, hood-winked and captivated by the false shewes and subtil enticements of the most cunning Policy in the world, Being the first-fruits unto God and to the Lamb: namely, the first pure Apostolick Christians after the Apostasie, and but an handful in comparison of those multitudes that will appear after the dissolution of the Papal Tyranny.

5. And in their mouth was found no guile; that is, there was no hypocrisie nor dissembling in them, but they professed the Truth from their hearts, and concealed it not: For they are without fault before

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the Throne of God; that is, in the judgment of God they are holy and upright men, though at the Tribunal of Antichrist they are condemned for Hereticks, and deemed men not worthy to live, or dye an ordinary death. Nay, besides what they call Heresie in them, (though according to that they do worship in purity the God of their Fathers, as *S^t Paul* speaks, even the Father of our Lord Jesus Christ) they add a multitude of abominable lies to make them odious to the people, but the God of Heaven knows they are guiltless, whence it is said, They are without fault before the Throne of God.

6. And I saw another Angel distinct from that Quire of Angels taken notice of before, *St^y in the* *Widd^{er} of Heaven*, that he may be seen and heard over all the Christian world, as well the *Western* as *Eastern* Empire, as is intimated in what follows: Having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People: that is, to preach the *Everlasting Righteousness, Law, or Religion*, that Christ according to *Daniel* was to bring in: Which is the pure and Apostolick Doctrine unlophisticated with the Superstitions and Idolatries of either *Greek* or *Roman* Church, which hay and stubble is to be burnt up, but that Apostolick Gospel to be *Eternal*, never to fail, and to spread over all. Dan. 9. 24.

7. Saying with a loud voice, Fear God and give Glory to him, for the hour of his judgment is come: And worship him that made Heaven and Earth, and the Sea, and the fountains of waters: And therefore none but God the Father and the Son, with the Spirit, who Created all things, is to be worshipped: *The Gods that have not made the Heavens*

JER. 10. 11. *and the Earth, they shall perish from the Earth, and from under the Heavens, as the Prophet Jeremiah foretells.* This is a plain declaration against giving any Religious Worship to any but God alone: And therefore a commination against all Saint-worshippers and Image-worshippers, or whatever other Idolatry in the Greek or Roman Church. That this voice of the Angel respects the Edicts and Degrees of those Greek Emperours that protested so zealously against Saint-worship and Image-worship, namely the Decrees of *Leo Isaurus, Constantinus Iconomachus, Leo Armenius, Michael Balbus* and *Theophilus*; I do not deny, but this Angelical Monition was the most loudly and earnestly urged upon the Christian World at the dreadful siege and storming of *Constantinople*, and the subduing the whole Eastern Church and Empire to the Turk. This was a plain manifestation that the hour of his judgement was come against such gross Idolaters. And yet though his judgements flew so high, and sounded so loud as to give notice to all *Christendom*, yet the Western Church would take no notice thereof, as it is predicted *Chap. 9. vers. 20.* And the rest of the men which were not killed by these plagues from the *Euphratean Horsemen*, which are the *Turks*, yet repented not of the works of their hands; that they should not worship Demons and Idols of Gold and Silver, &c. And therefore if we hear news of the hand of God upon the Western Church also, I mean upon the Idolatrous Hierarchy thereof, which is more particularly stiled *Babylon*, we need not be much surprised: And thus we read in the next verse.

8. And there followed another Angel saying, *Babylon is fallen, is fallen, that great City, or Polity, because she made all Nations, the Eastern*

as well as the *Western Church* (as may be observed in the Popes activity at the second *Nicene Council*, and in excommunicating the *Iconoclast Emperours*), drink of the wine of the wrath of her fornication, of the *Phylax* she had mingled for them, the *Love-poison*, or *Love-potion* of her fornication, by which is plainly understood Idolatry. To the voice of this Angel belongs the Reformation, when so many Provinces and Principalities fell off from the Church of *Rome*, and was a pledge of her further ruine : Here therefore ends the *Thyatirian Interval*, and that of *Sardis* begins, in which is contained the effusion of the Vials, all but the last.

9. And the third Angel followed them, saying with a loud voice, If any man worship the *Beast* and his Image ; that is, give obedience to the *Secular* and *Spiritual Power* in such things as are *Idolatrous*, and are the very strokes and lineament of the Image of the *Beast*, and receive his, the *Beasts*, mark in his forehead, or in his hand ; that is, make profession of, or promote and countenance the *Romish Idolatrous Religion* :

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. He shall drink of the cup of bitterness and malediction from the Lord. And he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb.

11. And the smoke of their torment ascendeth up for ever and ever ; that is, all they shall be condemned to those infernal and eternal flames, who under the voice of this third Angel shall persist in the gross Idolatries, and other foul corruptions of the Church.

Church of Rome : For under the voice of this Angel, the abominations of that Church will be so fully discovered, and convincingly, that the adherers thereto will be generally deemed incapable of salvation, with any that have any remainders of judgment and conscience in them. And they have no rest day nor night who worship the Beast and his Image, and whosoever receiveth the mark of his Name. Truth against the Church of Rome will be that so clear, that no man that has any Conscience can be of that Religion and Profession, but it will lye exceeding unequally in his mind, it will put him in a restless and unsatisfied condition, it appearing so manifestly against all sense, all reason, all honesty and loyalty, and against all those sound and sacred Principles that God hath implanted in the nature of man ; Wherefore in those dayes no honest-hearted man can endure to submit to the Church of Rome. From whence it follows,

12. Here is the patience of the Saints. This is the time wherein the patience of the Saints will be tryed, the external carnal power of the enemy endeavouring to force them against so great Light, to submit to their Idolatrous and Antichristian images by cruel and barbarous persecutions : Wherefore this answers to that passage in the Epistle to the Church of Sardis, which contains a commination for their more general deadness and degeneracy, whereby the better sort amongst them are brought to this jeopardy and distress. Here are they that keep the Commandments of God, and the faith of Jesus : that is, Here are they that will say unto their persecutors, Acts 4. 19. *Whether it be right in the sight of God, to hearken unto you more than unto God, judge you ?* Here are they that

Dan. 7. 14. that Son of Man in *Daniel*, who is said to *come with the Clouds of Heaven*, as if they were his Chariot, and *Dominion, and Glory, and a Kingdom*, as here a Crown is said to be given unto him; And in his hand a sharp sickle. That Christ himself here appears with his sickle in his hand ready to reap, is very agreeable to what was intimated before of the *Reign of the Spirit*, and the approaching thereof: For what he is said to do by himself is by the Ministry of his Spirit in counterdistinction to humane and carnal means. This is about the time of the sixth Vial.

15. And another Angel came out of the Temple, representing the holy Church, and her earnest and sincere Devotions for the enlargement of the Kingdom of Christ: And therefore it is added, *Crying with a loud voice to him that sat on the Cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the Earth is ripe*: Like that of our blessed Saviour himself; *Lift up your eyes and look on the fields, for they are white already to harvest.*

16. And he that sat on the cloud thrust in his sickle on the Earth, and the Earth was reaped: namely, that crop that belonged to that season, which as I said, is about the *sixth Vial*, which contemporizeth with the *Vision of the Lambs Bride*: And therefore by this Harvest happily may be prefigured the gathering of the Jews to the Faith of Christ, which will prove a further enlargement of his Kingdom: But the most universal conquest of all follows in the next Vision, which contemporizeth with the *seventh or last Vial*.

17. And another Angel came out of the Temple which is in Heaven, [*which is in Heaven*] is omitted,

ted, *verf. 15.* as needless, because the *Reaper* there is Christ himself, which implies his immediate assistance in that work. But this Angel being himself to be *Vintager*, there is mention made of *Heaven*, to intimate his *Heavenly mission*, that he is sent from God, and immediately assisted by his Spirit. The appearance of which *Reign* of the *Spirit* will be eminent under this *Seventh Vial*, which contemporizeth with the *Vision* of the *Rider of the White Horse*, with a sharp two-edged sword coming out of his mouth, this Angel also having a sharp sickle; which fitly answers to the sharp two-edged sword coming out of the mouth of the *Rider of the white Horse*: Both of them signify the cutting convictiveness of the Word and Spirit in the powerful Ministers of Christ in those days.

18. And another Angel came out from the Altar, which had power over fire: The Altar, as elsewhere in the Apocalypse, is a symbol of the sacrifice of Martyrdom. And here is mention of Fire, because that kind of Martyrdom was so frequently inflicted by that Murderous and Idolatrous Church of *Rome* upon the Faithful Witnesses of Christ, who bore Testimony against the abominations of that bloody Synagogue. And cryed with a loud cry to him that had the sharp sickle; namely, for vengeance against this Gen of cruel Murderers and Idolaters; saying, *Thrust in thy sharp sickle and gather the clusters of the Vine of the Earth, for the Grapes are fully ripe; that is, some are in full ripeness and readiness for Conversion, and for others their sins are fully ripe for utter destruction and confusion.* But I conceive this Vision respects more especially the former, which yet involves the destruction and confusion of the latter.

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19. And the Angel thrust in his Urte into the Earth, and gathered the Uine of the Earth, and cast it into the great Wine-press of the wrath of God: that is, men were pressed in conscience upon the sharp convictions of the powerful Ministers of Christ with sorrow for their sins; and the wrath of God against themselves was kindled in them: As the Apostle writes to the *Corinthians* concerning the like conviction. *What carefulness it wrought in you, what indignation, what vehement desire, what revenge.* Here Christ, who is said to tread the wine-press of Gods wrath alone, treads and squeezeth out the corrupt blood of *Edom*. And in the Vision which is parallel to this, *Chap. 19.* his *Vesture* is said to be *dipt in blood*, and that he treadeth the wine-press of the fierceness of the wrath of Almighty God: which plainly shows, that these two Visions tend to one and the same thing.

Chap. 16.
vers. 21.

20. And the Wine-press was trodden without the City: that is, this powerful conviction neither began in, nor reached to the City of *Babylon*, the *Roman Hierarchy* or *Polity*; (for wood and stone is not here meant, but a *Polity* or Society of men) as is observable in the *seventh Vial*; that though the *Cities* of the *Nations* fell by those powerful *Boanerges's*, yet this *Babylon* the great, though hail-stones of a *Talent* weight fell upon them, were not converted or convinced in their consciences, but *blasphemed God*, because of the plague of the hail, it was so exceeding great. And in the *Vision* of the *Rider of the White Horse*, the false Prophet and his adherents were taken, and their power abolished, as to that Tyranny and Idolatry they exercised before; but it was the *rest* only that were slain with the *Sword* that proceeded out of the mouth

mouth of him that sat on the white Horse, it was they only that were converted and convinced by the powerful preaching of the Everlasting Gospel, the pure Gospel of Christ cleansed from all the filth and trumperies, all the Idolatries and Superstitions of Antichrist. And they are the same that are pressed here by Christs *Vintagers* or *Grape-pressers*, but the City of *Babylon* proves obdurate and incapable of any such *pressure of conscience*, or true contrition for her Abominations, so strongly is she hardened in her *pretense of Infallibility*. And blood came out of the *Wine-presses* then to the *horses* bridles. This again shows plainly that the Vision of the Rider of the white Horse and his Company, and this of the Wine-press is all one: But this signifies a full conviction in the convicted and a perfect victory over the contumacious, which is further illustrated by what follows: By the *space of a thousand and six hundred furlongs*, which signifies the exceeding largeness and universality, as it were, of the victory, if we read as we may, sixteen *Hecatontads* or *Centuries* of furlongs. And then as in the number 666, and as in the 144 *Chiliads*, by extracting the square root we find the symbolical meaning of them; so by the extracting the square root of sixteen, which is four, we find the symbolical meaning of this: * For four is the symbol of *Universality* with the *Pythagoreans* and *Cabbalists*: Which construction suits wonderfully well with the Visions this is a parallel to, namely, that of the *seventh Vial*, and the *Battel of the Rider of the White Horse*: Which is the *Battel of that Great Day of God Almighty*, to which the Kings of the Earth, and of the *whole* world are gathered together; and the defeat is proportionable: For upon this defeat all the

Kingdoms of the World will become the Kingdoms of God, and of his Christ.

NOTES.

CHAPTER XIV. Verſ. 20.

For four is the ſymbol of Univerſality with the Pythagoreans and Cabbaliſts, &c. *That the Ancients true Cabbaliſts held the number Four to be a ſymbol of Univerſality is plain from the fourth dayes Creation: Which is indeed the Creation of the whole world in general according to the Philoſophick Cabbala. And as for the Pythagoreans it is frequent with them to call their Tetractys, that is, the number four, πᾶς ἀριθμῶν, All Number, as Photius obſerves; becauſe all number is made up in Ten, and the putting together of every number in Four, (viz.) 1, 2, 3, 4. makes up Ten, διὰ τεττα, ſaith he, οἱ δὲ Πυθαγόρειοι, ὃ ἀριθμὸν πᾶν, ὡς τετρακτὴν ἔλεγον. For this reaſon the Pythagoreans called the number [four] All number, or the whole number. And Suidas reports the ſame almoſt in the very ſame words concerning the Pythagoreans. For the aboveſaid reaſon, ſaith he, ἀριθμὸν πᾶν, τετρακτὴν ἔλεγον, they called the number [Four] All number, & univerſally comprehending all Number in it. And Philo Judæus, καλεῖται ὃ πᾶς καὶ πᾶς ἀριθμῶν, ὅτι πᾶς ἀριθμὸς διὰ τεττα καὶ αὐτὴν τὴν δεκάδα περιέχει. The number [Four] is called All number, or the whole Number, becauſe it comprehends what reaches to [Ten] and the Number [Ten] it ſelf. Which again he aſſerts, but with that diſtinction, that, [Ten] is, πᾶς ἀριθμῶν, All number, or the whole entire Number ἀμπλεκτικῶς, actually, but [Four] δυναμικῶς, potentially; which*

Hierocles

Hierocles expresseth thus, *This 3 denarij* *δενάρια 3 τετρας, πρὸς ᾧ τ' α' διαξοδὸν πελειότις, 3 δα: τῇ δεκάδι ἀνωρῆν τις πελειότις ἐν τῇ πελάδι θεωρεῖται.* Whereby he would insinuate; that before we make up explicitly [Ten] by the Numbers contained in [Four;] (viz.) 1, 2, 3, 4. there is notwithstanding an implicate or complicate entireness of [Ten] in the Number [Four.] Which is sufficient to make it a symbol of Universality. See *Maurusius* his *Denarius Pythagoricus.* This therefore being the symbolical significancy of [Four] the root of Sixteen, I do not doubt but that I have hit upon the genuine sense of the sixteen hundred furlongs. But before I was aware of this Mystery I was fain to take up with *Mr. Mede's* conceit, that they relate to *Stato della Chiesa*, and to the Holy Land, but so as I understood it mystically: For the literal sense of sixteen hundred furlongs overflown with blood, so that it reached to the horse-bridles, never seemed to me either credible or tolerable.

CHAPTER XV.

IN two several sets of Visions, the one contained in the eleventh Chapter, the other in the twelfth, thirteenth and fourteenth Chapters, and each of them beginning from the first *Epocha* of the Christian Church, and ending with the last Vial; or first thunder, have the *Prophecies* of the *Opened Book* hitherto been contained, as being most general and comprehensive, taking in all the five intervals of the *Ephesine*, *Smyranean*, *Pergamenian*, *Thyatirian* and *Sardian* Churches, together with the beginning of the *Philadelphian*. Now according to right method, some particulars

ticulars are more copiously or clearly explained : As for example, the transition out of the *Thyatirian* condition into the *Sardian* ; the Joy and Triumph thereof is competently set out, *Chap. 11. vers. 15, 16, 17.* and more sparingly, *Chap. 14. vers. 8.* but most clearly and illustriously in this 15th Chapter *vers. 2, 3, 4.* Which plainly demonstrates, that before the effusion of the Vials, there is a considerable victory over the Beast. For that Doxologie, *Chap. 11.* is after the rising of the Witnesses. And that triumphant acclamation, *Chap. 14. vers. 8.* not before the fall of *Babylon*. And here most expressly of all in this Chapter, there is thanks for a notable lately gotten victory over the Beast, and over his Image, &c. before we come to the effusion of the Vials, so that these things notably confirm one another. To say nothing how the very name *Sardis* signifies *Canticum letitie*, a *Song of Joy*.

1. And I saw another sign in Heaven great and marvellous, seven Angels having the seven last plagues, for in them is filled up the wrath of God. Namely, against the Beast or *Roman* Hierarchy, that was punished considerably by the Reformation ; but before these Vials be over, *In the cup that she has filled, it will be filled to her double : The seven last plagues*, which therefore in all reason are to be in the last *Wo-trumpet*, and the second *Wo-trumpet* was past at the rising of the Witnesses : And therefore the effusion of the Vials must be after the rising of the Witnesses, and the rising of the Witnesses the Protestant Reformation, when so many Provinces and Principalities had cast off the Yoke, and freed themselves from the sad bondage of that *Roman Pharaoh*, the *Papal Hierarchy*, as the *Israelites* of old were delivered from the slavery of *Aegypt* : And therefore it follows,

2. And

2. And I saw as it were a Sea of glass mingled with fire : This seems to have a double allusion, either to the *Sea of Glass*, like unto Crystal, before the Throne, *Chap. 4. vers. 5.* which the light of the seven Lamps there shined upon, or else to the *Red Sea congealed*, as it were, into two walls of Glass or Ice, on which the Angel in a pillar of Fire going before the *Israelites* shined also, and the redness of the sand of the Sea made the mixture more like fire. And them that had gotten the victory over the Beast, and over his Image, such as had got free from both the *Sacerdotal* and *Secular* Idolatrous Power, that they could no longer persecute them for not submitting to their Pagan-like Abominations : And over his mark, and over the number of his Name ; that is, That now could neither be forced to swear into the forms of that false Church by a slavish implicate faith, nor to profess himself a *Latin* or *Roman* Catholick, but a free Apostolick Christian : Stand on the sea of Glass, on the shore of that Sea that was converted into Glass or Ice when they passed through it, as newly escaped the persecution of that *Roman Pharaoh*, who was overthrown Horse and Man in the *Red Sea*, that is, by the Protestants profession, that they were only justified by the blood of Christ, and the sanctification of his Spirit, which is resembled by fire : Having the Harps of God, that is, Holy or large Harps.

3. And they sing the Song of Moses the Servant of God, and the song of the Lamb ; that is, They sing the Song of the Lamb, of which the Song of *Moses* was but a Type, but the occasions so like one another, that the Song may indifferently serve both : But in the mean time, it is plain here, that

Rome

Rome is that Spiritual *Egypt*, wherein the Witnesses were slain; and the Bishop of *Rome* the *Pharaoh* thereof: Saying, Great and marvellous are thy works Lord God Almighty, just and true are thy ways, O King of Saints.

4. Who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy, for all Nations shall come and worship before thee, for thy judgments are manifest: *Shall come and worship before thee*, which implies, that this first victory is but the first-fruits of that enlargement God intends for the Kingdom of his Son Christ.

5. And after that I looked, namely after this Triumphal Song of the Harpers, that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his Name: For it is absurd to conceive a triumphal Song before the victory, or this victory to be of the Primitive Christians over the Pagans, because of the Image of the Beast, and his Mark, and the number of his Name: And therefore it must be the victory of the Protestants over the Paganochristians. Whence it is impossible, that the first Vial, and the first Trumpet should contemporize. And behold the Temple of the Tabernacle of the Testimony in Heaven was opened: Which answers to that, Chap. 11. vers. 19. *And the Temple of God was opened in Heaven*; which again assures us, that the effusion of the Vial is after the rising of the Witnesses; namely out of what follows.

6. And the seven Angels came out of the Temple, having the seven plagues; that is, designed to that Office: Cloathed in pure and white linnen, and having their Breasts girded with golden girdles;

ness; that is, being clothed in priestly attire, as being heavenly Priests belonging to that Heavenly Temple, that is to say, as being so represented.
 7. And one of the four Beasts; the *Lion* chiefly, it being the most military Beast, and a Beast of anger and courage: Gave unto the seven Angels seven golden Vials full of the wrath of God who lieth for ever and ever: Whence it is intimated, that these Ministers were to be actuated, not by any private spleen, but by the just wrath of God, which burneth only against obdurate Hypocrites and Sinners.

8. And the Temple was filled with smoke from the glory of God; and from his power; that is to say, from the glorious power of God in taking vengeance of the Beast, or false Prophet, in reference to whom chiefly is the pouring out of the Vials, till he be taken and cast out into the lake of fire and brimstone, and so all Idolatrous and Tyrannical power be abolished: No settlement till then, but all filled ever and anon with confusion, dust and smoke. And no man was able to enter into the Temple till the seven plagues of the seven Angels were fulfilled; that is, there is no recovery of the Church into that state thereof, which is decyphered by *Nab's Dream*, the Temple of God, *Chap. 11. vers. 1.* till the seven plagues of the seven Angels be fulfilled, accordingly as has been signified. Then will the Temple become symmetrical again and commensurable, not only to the *Reed of a Man* but of an *Angel*, nor to a *Reed* any way combustible, but to a *Golden Reed*. This is to be under the second Thunder that immediately follows the last Vial, at the descent of the *New Jerusalem* from Heaven, of which state it is said, *Lo! the*

Tabernacle of God is with men, and they will become his Living Temple pure and undefiled; otherwise, There is no Temple there but God Almighty, and the Lamb is the Temple thereof. This settled state of the Church, which is the Temple of God, will not appear till after the effusion of the Vials.

CHAPTER XVI.

SOME strictures there were, and glances at the things that appertain to the *Vials* after the *Rising of the Witnesses*, Chap. 11. and after the fall of *Babylon*, Chap. 14. but hinted very maimedly, obscurely, and interruptedly. But the *Vials* in this Chapter are more fully and orderly set down; as we shall see by perusing the Chapter.

1. And I heard a great voice out of the Temple, (out of which the Angels had come forth, Chap. 15. vers. 6.) saying to the seven Angels, Go pour wapes and pour out the Vials of the wrath of God (which ye received from one of the four Beasts) upon the Earth; that is, upon this Terrestrial or Terraqueous Globe.

2. And the first went and poured out his Vial upon the Earth: (*viz.*) in that sense of Earth that was intimated before; for it means no more than on this Terraqueous Globe, unless there be an allusion to the ashes of the furnace from which the *Ægyptian* blains and boiles did arise, as certainly there is an allusion to those *Ægyptian* plagues both in this and in other Vials; whereby we may be assured, that these plagues belong to that City or Society, that is *spiritually called Ægypt*, namely to the *Papal* or *Antichristian*.

stian Hierarchy, that has so long kept the Children of God in bondage, and in which the Witnesses have been so often slain. *Earth* therefore here is chiefly repeated to bear a correspondence in the outward *Cortex*, with *Sea*, *Rivers* and *Air*, as if God would stir up all the Elements of Nature to fight against the Beast, and the Antichristian Powers. And there fell a noisome and grievous soze upon the men which had the mark of the Beast, and upon them which worshipped his Image; that is, the minds of the Pontifical party were extremely enraged and exulcerated with fury and envy against the risen Witnesses (as an Evil Spirit from the Lord troubled *Saul*) when they beheld them [*Chap. 11, vers. 12,*] ascending to Heaven, that is, called up to high places and dignities in Church and State, and that the Papal Idolatrous Power and Tyranny was abolished. This Cup of Bitterness, Wrath, Envy and intoxicating Zeal for so foul a Cause, was the effusion of the first Vial upon them, which did so work upon them, and dementate them, that they made themselves still more execrable and odious by their impotent and unsuccessful attempts against them, that God had thus exalted above their reach. In the mean time we see how naturally (besides the letting loose Evil Spirits upon them) the first Vial follows the rising of the Witnesses accordingly as it is glanced at *Chap. 11, vers. 18.* immediately after their rising, and those Triumphant Doxologies for the same, (those Songs of Joy from whence the *Sardinian Church* has her Name, which here commeneeth.) And the Nations, *in idm*, the Heathen were angry, &c. by which are understood the Antichristian party, as by *Jem*, the truly Christian (*chap. 2. 9.*) in the stile of the Apocalypse.

1 Sam. 16.
14.

3. And the second Angel poured out his Vial upon the Sea; that is, upon some parts of the Sea: And Sea in the Prophetick stile signifying the gathering together of the People into one Polity or Kingdom, it must signifie some parts of this Kingdom or Polity; which is here the Jurisdiction or Dominion of the Papacy. Of some parts therefore of this Sea it is said, And it became as the blood of a dead man. and every living soul died in the Sea: (*viz.*) in these parts of this Sea which were turned into blood there were no live fishes to be caught there any more: and fishes dead in the Sea signifie disappointment of hope, and that what we expect will not come to pass. In such a state was the Papal Hierarchy after the settlement of the Reformation in so many Provinces, Principalities and Kingdoms; which deadness and hopelessness of his affairs there, brought to pass by the good Providence of God, was the pouring out the second Vial upon these parts of this Sea or Jurisdiction, and turning them into blood, and the quite spoiling any further fishing there.

4. And the third Angel poured out his Vial upon the Rivers and Fountains of waters, and they became blood: As Sea signified above Politically, so Rivers and Fountains of Waters or Springs must, that are the Heads of Rivers, and both come from the Sea and return thither again, (*viz.*) the water of them. A Sea therefore here being a Kingdom or Polity, the Rivers must be Emissary Powers of the said Kingdom, whether Armies, or other Agents, with those that Head them or Govern them, who may be deemed the Spring-heads of them, they taking their directions and motions from them, and depending on them as Rivers do on their Springs: And this plague
of

of turning Rivers into blood being manifestly one of the plagues of *Ægypt*, these Emissaries must be the Emissaries of that City or Polity which is spiritually called *Ægypt*, which is the Papal Hierarchy : And the turning these Rivers into blood, is the putting to death such Emissaries for their treasonable attempts against Kings or Princes, and the settled Religion and Government of the place.

5. And I heard the Angel of the Waters say, (*vizi*) the Prefect of the multitudes of people, **Thou art Righteous, O Lord, which art, and wast, and shalt be ; that is, thou art just, O Jehovah, thou great Judge and King, because thou hast judged thus :**

6. For they have shed the blood of Saints and Prophets ; namely, in the *Pergamenial* Interval, in which thy faithful Martyr *Antipas* was slain with the sword, besides many other bloody butcheries and massacres of the people of God. And thou hast given them blood to drink, for they are worthy, as having shed so much innocent blood.

7. And I heard another out of the Altar, say, that is, out of that place of the Temple where the Altar stood, and where so many Burnt-offerings were made : **Even so Lord God Almighty, true and righteous are thy judgements :** For I can witness what a number of Innocent Souls were burnt with fire and fagot in the *Thyatirian* Interval of the Church, because they would not submit to the gross Superstitions and Idolatries, and incredible, nay, impossible figments of the *Roman* Hierarchy, and so were made Burnt-offerings or Sacrifices to their intolerable Avarice, Ambition, and Tyrannical Cruelty.

8. And,

8. And the fourth Angel poured out his Vial upon the Sun: *Sun* here may have either a *Political* sense or a *Mystical*: Mystically understood, it may be the Word of God, which is a *Lamp unto our feet, and a light unto our paths*; as the great Lamp of the Universe is naturally understood to be: The Vial therefore poured upon the *Sun*, are clear convictive explications of the Word of God, the Prophetical parts thereof especially whereby manifestly are discovered the unrighteous Mysteries of the Kingdom of Antichrist, that men may see in what a foul condition they are, how apostatized from God and Christ, and how plainly, and reproachfully their abominable doings are characterized by the finger of God in Scripture, and how lively their most direful and diabolical Image is there described: Whence it is no wonder, that it immediately is said, And power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the Name of God which hath power over these plagues, and they repented not to give him Glory. They are so vexed, that they blaspheme the Name of God, and rather vilifie the Scriptures, and the Spirit that wrote them, than repent them of their sins, and give Glory to God by acknowledging the Truth; as certainly the true sense of the Prophecies of *Daniel* and the *Apocalypse* where they are known and acknowledged, tend exceeding much to the Glory of God, and the illustration of the constancy of his Providence. And this may go for the mystical sense of the effusion of the *Vial* upon the *Sun*: But there may be also a *Political* one; and then *Sun* is to be understood of the greatest Secular Power within the Papal Jurisdiction; which therefore is the

German

German Empire. Wherefore if any *German* Emperour, or any Potentate as considerable as the *German* Emperour, should be so illuminated with the true knowledge of the Gospel, as cordially to resent the cause thereof, the general Reformation that he would introduce into his Empire, through the light and zeal he has conceived for the Truth, will scorch and burn, and vex the vassals of the two-horned Beast at the very heart, and so will prove the completion of the pouring out the Vial on the Sun in the most proper *Political* sense.

10. And the fifth Angel poured out his Vial upon the seat of the Beast, namely of the *two-horned* Beast, or *false-Prophet* against whom chiefly these Vials are meant. In a mystical sense therefore correspondent to the former, the Greek word *θεῖον* here may be the same that *Cathedra*, the pretended *Infallible Chair* of that *Pseudo-prophet*. To the detection of whose frauds the Vial poured out on the *Sun* mystically understood may prepare the way: For though the sworn Vassals of the *two-horned* Beast blaspheme the Name of God, by reason of that more than ordinary light of the Word under the fourth Vial; yet Providence may so manage things, that by virtue of those clear explications of Prophecies under the fourth Vial, the people may be generally convinced of the false pretense of the Papal Hierarchy's *Infallibility* under the fifth. The false light of which vain pretense being once removed, they must needs find themselves much in the dark, their Religion being such as neither Scripture, Reason, common Sense, nor any thing else, that has any authority with it, can afford any light to: Nay, it will be found repugnant to all these. Wherefore it rightly follows: **And his Kingdom was**

was full of darknefs : Which is again one of the plagues of *Ægypt*. And they gnawed their tongues for pain : For this cheat of *Infalibility* being difcovered by the clear demonstration of the Apoſtate of the Church out of the Prophecies, they are quite left in the dark, hopelefs and helplefs, and know not now what hank to have over the people, who before were made to believe any thing, which made for the Churches power and gain, upon this pretence, of the *Infalibility* of their Church.

11. And blaſphemed the God of Heaben, becauſe of their pains and of their ſozes : The event of ſo great manifeſtations of Truth was ſo vexatious to them, that they reproached the Author of it, the Spirit of God, and the holy Scriptures. And they repented not of their deeds : The heart of this *Pharaoh*, the King of this Myſtical or Spiritual *Ægypt*, it ſeems, is ſo hardened under theſe plagues, that he will not let the *Iſraelites*, the true Apoſtolick Chriſtians, go and ſerve God as he has commanded, but forcibly keeps them under to ſerve his own worldly deſigns againſt the Will of God. This may be the *Myſtical* meaning of this fifth Vial ; but there may be alſo a *Political* ſenſe : And then the Throne or Seat of this two-horned Beaſt is the ſame with the Seat of the Whore, who is ſeated on ſeven-hilled *Rome*. And in this ſenſe it bodes ill to that City, as if there would be a ſacking of *Rome*, and baniſhing the Pope from thence ; or at leaſt, as if from the effects of the former Vial politically underſtood, there would be a great deadneſs of Trade to that greateſt Merchant of the great Men of the Earth ; and ſo great unfrequent-edneſs, obſcurity and darkneſs would ſeize his Principal Seat.

And

12. And

12. And the sixth Angel poured out his Vial upon the great River Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared. That the *Euphratean* Horsemen are the Turks, we have noted in the sixth Trumpet. This Vial therefore seems to intimate such a mutation of affairs in the Turkish Empire as will make for the joyning of the *Jews*, and it may be some other Eastern People with their Princes or Persons of Note, with the Church of Christ, as being either converted, or in a near preparation to conversion to his Gospel, as may appear from *Chap. 19. vers. 7, 8.* For the *Marriage of the Lambs Wife* there immediately precedes the *battel of the Rider of the White Horse*, which undoubtedly is the same Vision in effect with the seventh Vial : And so much of the six first Vials. The Scene of the seventh now begins, which contains the Victory of the True Apostolick Church of Christ over the Antichristian Church, and the rest of the world that are Infidels, Atheists and Unbelievers, who are here all gathered together against the Lord, and against his Christ, but dividable into two parts, *Antichristian* properly so called, which contains the Beast and the False Prophet, and the *Infidel party* that believe not in Christ at all : And the third party of this conflux, are the *Pure Evangelical Christians*.

13. And I saw three unclean spirits like Frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet : These are the Emissaries, Orators, Negotiators or Solicitors of the Affairs of the Dragon, and of the Beast and false Prophet (the two parties I even now intimated opposite to the Evan-

Y

gelical

gelical Party) though these Negotiators are called the spirits of Devils in the following Verse, according to the usual genius and stile of the Apocalypse, putting Angels and Spirits for that company of men that be conceived to be under their guidance : But they have the shape of *Frogs* for their earthliness and slimy uncleanness, to betoken that the wisdom they act from is *earthly, sensual and devillish*.

14. For they are the *Spirits of Devils working Miracles*. And the *Ontirocriticks* tell us, that Frogs, in whose shape these Spirits are, signifie *ar-deas jonlas, Enchanters or Juglers*, prestigious deceivers of the People by false Miracles, feigned Visions, or the like, which haply may be more peculiar to the *Antichristian* party, the *Beast* and false *Prophet* : But the Frog out of the Dragons mouth, his Miracles may be, besides those of unlawful Magick, prestigious demonstrations, whereby he would pretend to demonstrate the frivolousness of all *revealed Religion*, at least, the better to animate, or rather harden the hearts of the Kings of the Earth against the Pure and Apostolick Christians. Which go forth unto the *Rings of the Earth*, and of the whole world to gather them to the battel : For as that wisdom which is from above is pure and peaceable, so this earthly and devilish wisdom delights in confusion and blood. Of that great day of God Almighty, under whose conduct are the Evangelical party, or the pure and Apostolick Christians.

15. *Behold I come as a thief*. This defeat of false and ineffectual Religions will be a surprizing Providence to all those that hypocritically throwd themselves under them instead of being cloathed with the Everlasting Righteousness of the Gospel of Christ,

to.

to those that cover with a covering, but not of Gods Spirit, that they may add sin to sin : But all such coverings shall be accounted as nakedness before God, or they will be stript of it and made naked : Whence it follows; **Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame**; that is, who is so watchful over his ways, and intent on the work of real Regeneration, which will appear also in his outward Conversation, that he becomes cloathed in such a garment as shall not be taken from him in this time when God will pluck off the covering from all Nations, and the veil of Hypocrisie from off the People, as *Esay* somewhere foretells : Which is a plain intimation, that this Battel is not Carnal but Spiritual. Egi. 25. 7.

16. And he gathered them together into one place, called in the Hebrew tongue Armageddon; that is, by the over-ruling Providence of God they were brought into this place, which in the Hebrew tongue signifies the *destruction of their Armies*; but there is nothing yet done toward their discomfiture, for the seventh Vial is not yet poured out : * And therefore by a *Commutation of Iconismes*, the event of this Congress is set out in another form, this huge Camp of all the Armies of both sides, being turned into one mighty City, which is called the *Great City*, consisting of the Universality of Cities considered as one, as it follows in the Prophecie.

17. And the seventh Angel poured out his Vial into the Air, namely over this great Company; and there came a great voice out of the Temple of Heaven from the Throne, saying, **It is done** : This is a firm Decree from him that sits on the Throne, and a full assurance by his Spirit universally in the hearts

of his Servants, the *Evangelical Party*, that their Ministry shall succeed; And as to the utter overthrow of Antichrist, and the enlargement of the Kingdom of Christ by the conversion of the Gentiles, the mystery of God shall be consummate under this seventh Vial: The thing is as sure as it were done already.

18. And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon Earth, so mighty an earthquake, and so great; that is, there was such a strange Commutation of Affairs in the world as was never known or recorded in any History of former Times: Of such mighty efficacy was the preaching of the Gospel in the power of the Spirit, by the speaking party of the Army of Christ, against the Forces of the Infidels and Antichrist: For this is the meaning of those Voices, and Thunders, and lightnings, that it was the promulgation (by the *Boanerges's*) of the Law of the Son of God, which is
 2 Esdr. 13. 38. like unto fire, as is related in *Esdra's*.

19. And the great City was divided into three parts; as there were three parts the great Camp before: The *Antichristian party*, the *Infidel* or purely *Heathen party*, and the pure *Evangelical party*: But this Tripartition is named immediately after this great Earthquake, as if it were the effect of it, for the more handsom embellishing the outward Cortex of the Prophecy. * And the Cities of the Nations fell, that is, the *Heathenish* or *Infidel party* were thunder-struck by these *Boanerges's*, and converted to the Faith of the Gospel of Christ in the simplicity and purity thereof: And great Babylon came in remembrance before God; that is, the *Antichristian Hierarchy* with her adherents, the *Whore of Babylon*, as she
 is

is called in the following Chapter : To give unto her the cup of the wine of the fierceness of his wrath, (*viz.*) of the wrath of God, that is, to be arraigned and judged, that condigno punishment and vengeance may be taken of her.

20. And every Island fled away, and the Mountains were not found : Their Temples, and other consecrated places were taken from them, and they were deprived of their Dignities, or of the Assistances of the great Ones of the Earth.

21. And there fell upon men a great hail out of Heaven, every stone about the weight of a Talent, namely upon *Babylon*, or the *Antichristian* party : So that all her goodly trees were spoiled and stript of their both leaves and fruit, their boughs broke down, and their stocks beaten bare even to the inmost bark. And men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great ; that is, the hearts of this *Antichristian* party were still hardened even in this last *Ægyptian* plague inflicted on them, and their rage and impatience under their calamity made them speak evil of the ways of God, which yet are altogether righteousness and truth : Or if in these miseries they took themselves to their devotions, * their very prayers were blasphemy in the stile of the *Apocalypse*, they being so mingled with various sorts of Idolatry.

NOTES.

NOTES.

CHAPTER XVI. Vers. 16.

And therefore by a Commutation of Iconismes, &c. This is called *Iconismorum Metallaxis* in my Synopsis Prophetica: And it is a Prophetick Figure, whereby the Image or Representation that is begun with, is not continued but changed, and yet the same matter still pursued: See Synops. Prophet. lib. 1. cap. 4. sect. 15. But in the mean time, the letting go the first Iconisme in this place, which is of a Camp, and not persuing it to the event of the Battel, is here done with great consideration and prospect, because this Battel is fully afterwards described, and the Commander also of General, which is here omitted, in the 19th Chapter vers. 11. Which is one of the main pieces of the artifice of concealment, intended in this admirable Book of Prophecies.

Vers. 19. And the Cities of the Nations fell, &c. There is mention at first but of one great City, and yet here besides Babylon, there is mention of many Cities, (viz.) of the Nations: Which seems to be a destined Key whereby we might understand, that by that great City is meant the Universality of a number of Cities considered as one, in which Babylon it self was also comprized, according as we have expounded it.

Vers. 21. Their very prayers were blasphemy, &c. This is the sense which that Learned and Pious Author Paganus gives in this place, which I thought worth the taking notice of, if it may effectually force any one to make a more serious reflexion on the hainousness and horridness of the Romish Religion.

CHAPTER XVII.

IN the nineteenth Verse of the foregoing Chapter, there was a short glance at the Arraignment, Accusation and Condemnation of the Whore of *Babylon*. But the destruction of this *Babylon* being the main scope of all the Vials, this Argument may well seem to deserve a more full and copious prosecution, I mean the *Arraignment*, *Accusation* and *Condemnation* of the great Whore contained in these two next Chapters, namely the 17th and 18th. And therefore it follows :

1. And there came one of the seven Angels which had the seven Vials and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great Whore; that is, the *Arraignment*, *Accusation* and *Condemnation* of the Antichristian and Idolatrous Hierarchy; for so whoredom signifies in the Prophetick stile: **That sitteth upon many waters** : who is seated amongst many People, and whose Jurisdiction spreads far and wide, and who pretends to be the Church Universal.

2. With whom the Kings of the Earth, the ten Kings, suppose, *vers.* 12. have committed Fornication, have joyned with in Idolatrous worship : And the Inhabiters of the Earth have been made drunk with the wine of her Fornication : so inflamed, so intoxicated and dementated with the unwholesome heat of Idolatrous zeal, that it has made them very boisterously quarrelsome against all opposers or despisers of their fair *Diana*, and so sottish, secure, and heedless, that they have lien exposed to all the deceits and injuries that this cunning *Circe* could put upon them.

3. So.

3. So he carried me away in the Spirit into the Wilderness, and I saw a Woman sit upon a scarlet-coloured Beast : whose colour denotes Tyrannical Cruelty as well as Imperial Majesty. By this is understood the *Roman* Empire. Full of names of blasphemy, that is, full of titles or kinds of Idolatry, full of gods, so *Grotius* interprets it, understanding it of the Pagan Empire : And we may safely render it, full of *Demons* in Mr *Medes* sense, that is, full of superstitious and idolatrous worship of the souls of the Saints departed (besides other Idolatries in the manner of worshipping the due object of our Religion God and Christ) since the Empire has become Paganochristian : Having seven heads and ten horns, which the Angel interprets *vers.* 9. 12.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stone and pearls ; that is to say, this Idolatrous Hierarchy, the Patriarchs or Popes especially and Cardinals, &c. have this Imperial colour and richness, very gorgeously apparelled upon occasions in their rich Copes and costly Miters, to say nothing of the furniture of their Altars : Having a golden cup in her hand full of abominations and filthiness of her fornication : An enchanted Cup or Philter, an intoxicating Love-potion to inflame the Empire again with a whorish desire after Idols. And it is further observable, that the very metal of the Cup has a natural Magick with it to draw and allure men to her, and at a distance to intoxicate the brains of their Clergy with the fumes of ambition and covetousness, who are not enriched with the golden gifts of their Church, but upon the condition of assisting and abetting the Idolatry thereof.

5. And

5. And upon her forehead was a name written : By way of allusion to some impudent Harlots, who had their names written upon their foreheads : *Mystery Babylon the great, the Mother of Harlots, and abominations of the Earth.* The first word is a Key to the rest, and is to be understood in such a sense as that, *Chap. II. vers. 8. The great City which is spiritually called Sodom and Egypt.* For in neither place is it a mere ordinary Synecdoche putting one Heathenish City for another. For what *Mysteryness* or *Spiritualness* could there be in that? But it is a Christian Polity or Hierarchy so degenerated into unchristian Tyranny and Idolatry, that it is mystically or spiritually set out by the name *Egypt* in that Chapter, and here by the name of *Babylon the great : Babylon*, as holding the Children of God in such an hard Captivity, and also propagating, as they, the worship of *Baalim*, of *Demons*, or false gods ; so this Hierarchy of Saints, and Angels, and Images, and other Idolatries : *Great*, as pretending to be the Church Catholick or Universal, and having indeed a large extent of Jurisdiction in the Christian world : *Mother of Harlots*, by way of reproach to her affectation of being accounted and called *Holy Mother* the Church, when she is yet so unholy as to be the Author of the Abominations of the Earth, that is, of Idols or Image worship : For so *בָּבֶל* is translated by the seventy Interpreters : But to understand here, by *Babylon*, *Rome* Heathen, one Pagan City for another, certainly would be but a dry Synecdoche, no mystery at all, This *Whore of Babylon* therefore is the same with the *two-horned Beast*, that had the horns of a Lamb, that is, pretended to be a Christian Hierarchy, but spake as a Dragon, that is, Decreed gross Idolatries, and

cruel persecutions : As here one part of the Charge laid against this Whore of Babylon is Idolatry, and the other part follows in the next Verse : Her bloody persecutions.

6. And I saw the woman drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus. To be drunk with the blood of the Saints shows her excessive and unsatiable cruelty in persecuting them, not only burning them with fire and fagot, but destroying them with repeated massacres, insomuch that those that have made a careful compute of their murders and cruelties have found them to exceed the bloodiness and cruelty of the Pagans against the Primitive Christians under the Red Dragon : And when I saw her, I wondered with great admiration : To see a Woman so nobly and splendidly attired, drunken and defiling her garments with blood, and that God should permit so great impiety and wickedness, and so great prosperity, to consort together : But that John might the better understand the comprehension of Gods wayes and Providence touching his Church, the Angel unfolds the riddle to him.

7. And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the Woman and of the Beast that carrieth her, which hath the seven heads and ten horns ; namely, on his seventh head, that thou mayest be satisfied touching the wayes of the Providence of God.

8. The Beast which thou sawest, * his name is (and the occasion of it taken from the intercession of Paganism, when the Empire becomes Christian, which to your comfort will come to pass) his name is, was and is not, and shall ascend out of the bottomless

bottomless pit, and go into perdition; that is to say, the *Roman Empire*, which is understood by the Beast with seven heads and ten horns, is represented here under such a state or condition, that at some time it might be said truly of it in its prefiguration, that it is the Beast, that *was* and *is not*; which was only true in the time of pure Christianity obtaining in the Empire, that is, from *Constantines* time, suppose, to the Apostasie of the Church into Antichristianism or Idolatry. For the Beast is the Empire Idolatrizing, which Idolatrizing Empire ceased to be in the reign of the pure Christian *Cæsars*: but being there would be an Apostasie again into a kind of Paganochristian Idolatry in the Empire, and so the Empire become a Beast again; it is therefore called the Beast, that *was*, namely, under the Paganical Idolatry, but *is not*, namely in that time, that pure Christianity is the Religion of the Empire, but *should be afterwards*, which is expressed by, *And shall ascend out of the bottomless pit*. The word in the Greek is ἀβυσσος, which may signifie both the bottomless pit, and the sea, the latter denoting multitudes of people, of which this Beast would consist, the other the original of this horrid Apostasie into Idolatry again, as coming from the pit of hell it self, and the deceits of the Devil. But to mitigate St *John's* wonderment, there is at last added, *And go into perdition*. This Apostasie shall not continue alwayes, but the Empire as to its Idolatry shall perish quite, and so cease to be any longer a *Beast*, the *Idolatry* and *Tyranny* therein against the Saints of God being utterly abolished: Whence it is plain, that not the *Pagan Empire*, but the Empire *Paganochristian* is here to be understood by the Beast, and that the Times of the Apostasie of the Church are here prefigured.

gured. And they that dwell on the Earth shall wonder : As *Chap. 13. vers. 3.* And all the world wondered after the Beast, which is the same Beast with this in this Chapter, that is, were so wonderfully taken with the Beast, that they were in love with him and enslaved to him, and to the Paganochristian Idolatry, which he countenanced ; (~~whose names were~~ not written in the Book of Life from the foundation of the world) that is, all are seduced, unless the elect of God, such as are afterwards termed, the called, chosen and faithful. When they behold the Beast that was and is not, and yet is : Which is the very same Beast that is called the *Image of the Beast*, *Chap. 13. vers. 14.* For the Empire becoming Paganochristian, and exercising their Idolatry upon other objects than the old Pagans did, could not be properly said to be *the same* Pagan Empire revived again, but rather the *Image thereof*, that is, an Idolatrous Empire, bearing an analogie or similitude to the old Pagan Idolatrous Empire in a manner in all their strokes of Idolatry : From whence it is rightly termed *that was*, as being Idolatrous, as the Pagan Empire was ; *and is not*, that is to say, is not that very Pagan Empire, their Idolatry now having new objects ; *and yet is*, (*viz.*) because the Idolatry is the same though disguised under new titles and objects. This is the easie and natural sense of this description of the Beast, and which necessarily imports that the *Roman* Empire is here understood in that succession of Time, wherein it had apostatized from the pure Christian worship into Idolatry : And that therefore the Woman that rides this Beast can be no *Pagan* Polity, but the *Paganochristian* Hierarchy.

9. And here is the mind which hath wisdom: that is, here lies a meaning of a great *Arcanum* or secret: For so the Greek word *ocopia* seems to insinuate. For wisdom is according to her name, and is not manifest to the vulgar, *Ecclesiastic*. 6. 22. The seven heads are the seven Mountains on which the Woman sitteth: Which haply has a glance at *Constantinople*, as well as *Rome*, both these Cities having seven Mountains, and the Greek Clergy having defiled the Eastern Church with Idolatry, as well as the Latine Church the Western: And the horns of the two-horned Beast we did above interpret of these two Patriarchates, *Rome* and *Constantinople*.

10. And there are seven Kings, (*viz.*) seven forms of Sovereignty or Supreme Magistracy in the Roman Common-wealth or Empire: the division of the succession of which is naturally made thus: The Sovereignty is either in many or in one; in many, as Consuls, *Tribuni militum*, *Triunviri*; in one, as Kings, Dictators and Emperours: Which Emperours may be again divided into Pagan, Christian, Paganochristian: So that according to this distribution, the Beast will have just seven Heads of Blasphemy, as he is described; Chap. 13. vers. 1. Kings, Consuls, Tribunes, Decemviri, Dictators, Pagan Casars or Emperours, and Emperours Paganochristian: Five are fallen, (*viz.*) Kings, Consuls, Tribunes, Decemviri, Dictators, these Sovereign Magistrates had past away in St John's time: And one is, (*viz.*) the Pagan Casars or Emperours, these were in being in his time: And the other is not yet come, (*viz.*) the other King, for the enumeration now is of Kings in the largest sense: Therefore this other King is the Christian Cesar or Emperour who had not appeared upon the stage yet. And when

when he cometh he must continue a short space : The succession of the pure Christian Emperours will last but a while, the Apostasie not long after being to come in.

11. And the Beast that was and is not, which above was called the Beast that *was, and is not, and yet is* ; the Head, suppose of this Beast, he is the eighth King or Sovereign, which are the Paganochristian *Cæsars*, at least till the Pope make himself *Cæsar*, or *Supreme* Paganochristian ; for Paganochristian Supremacy constitutes the eighth King or seventh Head of Blasphemy : As it follows, And is of the seven, that is, and is of the seven Kings, that are the seven Heads of the Beast, and consequently Idolatrous : For though there be eight Kings, yet there are but seven Heads of the Beast, the Beast ceasing to be under the Christian *Cæsars*, who therefore could be no head of the Beast, as being not Idolatrous themselves, and the Idolatrous Empire then ceasing. And goeth into perdition : The Beast that *was, and is not, and yet is*, or the *Image of the Beast*, though it reign to the last Semitime of the forty two months, yet his Jurisdiction about that time was to be cut shorter, (which happened in the Reformation, when so many Provinces, Principalities, and Kingdoms fell off from him) and at last his Idolatrous Power and Tyranny shall be quite abolished : As is supposed in several passages in the lamentation over *Babylon* in the following Chapter.

12. And the ten horns which thou sawest are ten Kings, which have received no Kingdom as yet ; namely in *St John's* time, who lived in the reign of the sixth Head, under which the Beast fought, and was slain by *Michael* : In which battel he is also represented

presented with seven Heads and ten Horns, but no Crowns upon the Horns, their actual Coronation being not till the seventh Head : But *Chap. 13. vers. 1.* there are Crowns on his Horns, because the Beast there in that Vision is the healed or revived Beast, the same that the Beast that *was, is not, and yet is* : And yet no mention of any Crowns in this Chapter, because it had been a repugnancy to this passage [which have received no Kingdom as yet] and there are other infallible arguments of this Beast, being the Beast under the seventh Head without that, so that that indication was needless, though fit and requisite in the Vision of this Beast in the thirteenth Chapter : But here that which follows supplies the omission of the Crowns on the Horns : But receive power as Kings one hour with the Beast ; that is, about the same time that the Church degenerates into paganish superstitions and Idolatries, will the Empire be divided into many Kingdoms, the entireness of the Empire being a lett to the appearing of Antichrist, according to the Opinion even of the Ancient Fathers. As the Empire was healing into the Image of old Paganism again, and became a Beast, it grew actually divided into several Kingdoms, which therefore is as much, if not more express, than the Crowns upon the ten horns of the healed Beast, *Chap. 13. vers. 1.* And therefore the more needless to mention the Crowns here.

13. These have one mind, and shall give their power and strength unto the Beast ; that is, shall be of one Paganochristian Religion, whereby the Empire had again become a Beast ; and shall give their power and strength unto the Beast, being ready by force of Arms, if need be, or by what other Power or Authority they have to maintain this Beast in its beastly,

beastly, that is, in its Idolatrous condition, and Pagan-like Superstitions.

14. **These shall make war with the Lamb, and the Lamb shall overcome them ; namely at the last,** by that patience and truth that is found in his followers : For he is Lord of Lords, and King of Kings : So already by right, and his Father has decreed, that at last he shall have full and quiet possession, that all the Kingdoms of the Earth shall become the Kingdoms of the Lord, and of his Christ. **And they that are with him are called, and chosen, and faithful.** The great stress lies upon *chosen* and *faithful* : For many are called but few are chosen. But those choice ones that are said to be with him are stout Soldiers, that will follow the Lamb whithersoever he goes, never leave him for any persecution whatsoever, but be firm and faithful unto him, be their patience never so much exercised by sufferings.

15. **And he saith unto me, The Waters which thou sawest where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Congurs :** Even all the Nations and People in the *Roman Empire*.

16. **And the ten Horns which thou sawest upon the Beast ; (viz.) under the seventh head, that is, the Paganochristian head, be it Pope or Emperour, for the Supreme Power Paganochristian be it lodged where it will, is the head of the bealed Beast, or of the Beast that was and is not, and yet is : These, some of them at least, shall hate the Whore, that is, the Idolatrous Hierarchy and Church of Rome particularly : And shall make her desolate and naked, and shall eat her flesh, and burn her with fire. The making of her desolate**

desolate and naked is the stripping her of her wealth and revenues, and bestowing of them upon better uses. And the eating of her flesh may partly have the same signification; Flesh signifying wealth with the *Onirocritical* Interpreters: But it may also signifie carnal Ordinances and Institutes Superstitious and Idolatrous, which are the fulsome flesh of this Whore: And the eating this flesh of hers, and burning her with fire is the abolishing of these grossly Superstitious and Idolatrous Rites through the spirit of Truth and Zeal which is likened to fire. This has been done in its measure in the Reformation, when so many Kingdoms and Principalities forsook the Church of Rome, but may be further, that is more extendedly, fulfilled under the fourth and fifth Vials *Politically* understood.

17. For God hath put in their hearts to fulfill his will: It is easie enough to conceive, that by Gods connivence at these times of ignorance, as the Apostle speaks of the Gentiles, it might be permitted to the Pseudoprophetick Beast, through the officious assistance of the Powers of darkness, to do such Miracles, and use such wayes of imposing upon the ten Kings, as would certainly enough determine them to the Idolatrous Religion of the Empire: But that they were thus certain to be deceived is the fault of their own lapse, and of the after-consequences of it, not any injustice in God, who no otherwise here is said to put in their hearts to fulfill his will, &c. than in *Exod.* he is said to harden *Pharaoh's* heart from letting the people of *Israel* go. And to agree, and gibe their Kingdom to the Beast: the same that was hinted, *vers.* 13. and so to be understood: Until the words of God shall be fulfilled: For *Dan. chap.* 7.

it is plainly said of the little Horn, which there takes upon him to change Times and Laws, that they shall be given into his hands for a Time and Times and half a Time, which therefore is a Time determinate by God : But then it presently follows, *But the judgement shall sit, and they shall take away his Dominion to consume and destroy it to the end.* And that little Horn is the Whore of Babylon, as I have proved, *Synops. Prophet. lib. 2. cap. 14. sect. 12.*

18. And the Woman which thou sawest is that great City which reigneth over the Kings of the Earth; that is, which reigned in St John's time over the Kings of the Earth, whereby it is manifest that Old Rome is understood, not New Rome, or Constantinople. For no Polity seated upon seven Hills, but what was there, reigned over the Kings of the Earth in St John's time. The sense therefore of the Verse may be clearly delivered in this short Paraphrase : The Woman which thou sawest riding on the Beast, whose name is, *Was, is not, and yet is*, is that great City that now ruleth over the Kings of the Earth, namely Rome; whose Inhabitants though flowing successively are accounted one and the same City, because included within the same reputed walls and buildings, as that is accounted one and the same River that flowes betwixt the same banks, though the same water does not continue for a day together : Therefore the Ruling Power Ecclesiastick or Hierarchy of seven-hilled Rome in Italy, (as the two-horned Beasts name is *Latinus*, in the other Vision, chap. 13.) is this Woman that rides the Beast, that *was and is not, and yet is*, and most principally concerned in this Vision; which contains as it were the Arraignment of her person described from her Quality or Dignity, being

ing Queen or Empress, as it were, of the whole Empire signified by the Beast she rides on; and from her *Gorgeous Apparel*, and from her *Palace* or *Chief Place* of her Residence seven-hilled *Rome*: But the *Crime* or *Charge* against her, is, the corrupting of the whole Empire with *Idolatry* and *Cruelty*, *murdering the Saints of God*, and *Martyrs of Jesus*. Her doom or condemnation is very copiously and pompously set out in the Chapter following.

And this I think is a very easy, natural and coherent Exposition of this Seventeenth Chapter of the Apocalypse, and such as cannot but abundantly satisfy any unprejudiced Reader: But whoever will take the pains carefully to peruse, and thoroughly to understand the eight last Chapters of the first Book of my *Synopsis Prophetica*, amongst which is my *Joyn-Exposition* of this Seventeenth and Thirteenth Chapters of this Book of the Apocalypse, I hope, be he never so much prejudiced, if he will speak his own conscience, he will confess, that I have made out with evidence even mathematical and undeniable demonstration, that the sense I have given of this Chapter here is true, and that the *Roman Hierarchy* is that *Great Whore* riding the Beast, *that was, and is not, and yet is*; (*viz.*) The Empire since it was corrupted from pure Christianity, and relapsed again to a kind of Idolatrous Paganochristianism: For what *Roman Polity* can rule this Empire but what is contemporary to it? Wherefore the Woman that rides the Beast is not *Pagan* but *Paganochristian*, that *Paganochristian Hierarchy* of *Rome*.

N O T E S.

CHAPTER XVII. Vers. 8.

His Name is, &c. *This I. interfert because it is a Prophetical Ellipsis; which is one of the Figures that make up the artifice of Concealment in this Book of Prophecies: But such an Ellipsis is so natural, that it is used where there is no such design, as Exod. chap. 3. vers. 13, 14. And Moses said unto God, Behold when I come to the Children of Israel, and shall say unto them, The God of your Fathers hath sent me unto you, and they shall say unto me what is his Name? What shall I say unto them? And God said unto Moses, I am that I am. Where there is plainly an Ellipsis, instead of, My Name is, I am that I am, as is obvious at first sight. But in this place of the Apocalypse, such an Ellipsis is made use of, but purposely in such a way as that it is not obvious to discern there is an Ellipsis, the sense seeming so perfect and running so glibly without one; which therefore is the artifice of concealment in this place, and without which it had not been a Prophetical Ellipsis, but a common one: See Synopf. Prophet. chap. 4. sect. 6. and chap. 13. vers. 8. sect. 13. Whence you may more fully understand how certain it is, that such an Ellipsis is to be acknowledged in this place, and that there is to be interferred, His name is, &c.*

CHAPTER XVIII.

1. **T**He Arraignment and Accusation of the Great Whore was in the preceding Chapter, now follows

follows her doom or *Condemnation*. And after these things I saw another Angel come down from Heaven, having great power : which intimates, that those Agents that are prefigured by him, and are to effect what he predicts, are Persons of high place. And the Earth was lightened with his glory ; that is, the Earth was enlightened with his brightness, which signifies that these great persons being themselves fully illuminated through the Spirit by the light of the Gospel, did most effectually enlighten others of the meaner sort by their example and godly profession of the pure Apostolick Faith.

2. And he cryed mightily with a strong voice : He predicts the doom, or pronounceth the sentence against the great Whore with a strong and strenuous voice, in token of the assuredness and certainty of the execution thereof ; saying, *Babylon the Great is fallen, is fallen* : which words, though they be the same with those, *Chap. 14. vers. 8.* yet they are not to be restrained to that time, which was but the partial fall of *Babylon* in the first Reformation, at the Rising of the Witnesses, but to be extended further to the final destruction of the Whore and the Beast under the seventh Vial, when the Beast is to go into utter perdition ; which time of his *final overthrow* is not limited in *Chap. 17.* as it is in the Vision (*Chap. 13.*) of his *partial overthrow*, (*viz.*) to the seventh *Semitime* of the forty two Prophetical months : And therefore this doom of *Babylon* contains both her *partial* and *final* destruction : And is become the habitation of Devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. The desolation and destruction of *Babylon*, which is the *Roman* Idolatrous Hierarchy or Polity, not a City of Stones

Stones or Brick (a thing childish to be conceived) is set out by the description of ruined and desolate Cities, and particularly of *Babylon* literally understood, *Isai. 13. 2. And their houses shall be filled with doleful Creatures, and Owles shall dwell there, and Satyrs, that is, shaggy-haired Devils shall dance there, &c.* But the mystical meaning of this place, as I conceive, is, that when the power of this Hierarchy is utterly destroyed, yet in the ruins thereof there will be lurking assemblies of such kind of persons as are deciphered by Devils or *foul Spirits* (in that sense that *unclean Spirits* are said to come out of the mouth of the Dragon, Beast and false Prophet) and by *base and unclean Birds*. The character of whom, and who are said to be without the Holy City, which appears after the destruction of this *Babylon*, is set down, *chap. 22. vers. 15. For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth or maketh a lie.* This is the Gage of unclean Birds or impure Spirits, that the ruins of *Babylon* are the habitation of; who having now no power over others, will exercise a power amongst themselves: And one *Æthiopian* or *Leopard* will wash and absolve another.

3. For all Nations have drunk of the Wine of the wrath of her fornication; that is of her poisoned *Philter* or *Love-Cup*, whereby they have been intoxicated: And the Kings of the Earth have committed fornication with her: She has corrupted the Ten Kings of the Empire with the Abominations of her Idolatry: And the Merchants of the Earth; that is, the Ecclesiastical Merchants, that prog'd for great Dignities and Preferments under her, which she chaffered for the maintaining or advancing her own interest

interest and greatness; who are here called Merchants of the *Earth* in reproach to their false pretence of *spirituality*, and of acting still in behalf of *Holy Church*, when their designs are really sensual, worldly and earthly; Are waxed rich through the abundance of her delicacies, that is, from the luxuriancy of her wealth, and from their accustomed luxury, the later an incitement to get wealth, that they may be in the mode, and the other a supply to their desire.

4. And I heard another voice from Heaven, saying, which therefore is a commission, nay, a command from Heaven to the first Reformers, and all others after to forsake the Communion of the Church of *Rome*; Come out of her my people that you be not partakers of her sins; by being at her Masses, and other Idolatrous worship: And that you receive not of her plagues: Whether in this world, or in the world to come.

5. For her sins have reached unto Heaven, and called for vengeance there in the ears of God: And God hath remembered her Iniquities, and will repay her in part at the *Rising of the Witnesses*, but pay her home under the *seventh Vial*, when her power shall be utterly abolished, as it follows.

6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double: that is, spare her not but punish her severely for all her abominations and wickednesses; which is a prediction of what will come to pass notoriously under the *seventh Vial*.

7. How much she has glorified her self, and lifted herself up; that is, magnified her self, or boasted of her self, and lived pompously and luxuriously,

so

So much torment and sorrow give her : Fill to her a cup as full of vexation and grief : For he said in her heart, I sit as a Queen. Thus she might say in the *Thyatirian* Interval before the Reformation, or *Rising of the Witnesses*, but whether she will be in that case to say so again, that will happen according as the Reformed Churches shall behave themselves : And am no Widow : But the Bride of the Lamb, the Spouse of Christ, the only *Holy Catholick Church*, the rest that call themselves Christians, a company of *Schismatics* and *Hereticks*, nor worthy to breath on Gods Earth, but to be massacred and burnt with fire and fagot : And shall see no sorrow : Thus I say, might she boast in the *Thyatirian* Interval : And if by the demerits of the Reformed Churches she ever recover unto that plight again, yet the great doom will certainly at last be executed upon her, as it is set down in the next verse.

8. Therefore shall her plagues come in one day unexpectedly, and contrary to her boastful presages, Death, and Mourning, and Famine : This *Roman* Hierarchy shall be Politically killed, destituted of all Power and Authority : From whence will naturally flow Mourning and Famine, grief of heart, with scarcity and poverty to requite their luxury before. The word *Famine* is used in allusion to scarcity of provision in besieged Cities : And she shall be utterly burnt with fire : The *Roman* Idolatrous Hierarchy shall be quite destroyed and abolished : Then shall that in the highest degree be fulfilled, which is written, *Chap. 17. vers. 16. They shall make her desolate and naked, and shall eat her flesh, and burn her with fire : For strong is the Lord God that judgeth her : And there is neither wisdom, strength nor counsel against the Almighty.*

8. And

9. And the Kings of the Earth who have committed fornication and have lived deliciously with her, that is, have been of the same Idolatrous profession with her, and have lived luxuriously with her, it being with them, like Priest like people, even to the highest Priest and highest of the people: Shall bewail her, and lament for her when they shall see the smoke of her burning: This Idolatrous Church having accommodated their Religion to the gusto of great men, it is no wonder, that some of the Kings or Princes of the Earth bewail her burning.

10. Standing afar off for fear of her torment, saying, Alas! alas! that great City Babylon, that mighty City, for in one hour is thy judgement come. But though her judgement be come in one hour, yet the execution of it may take up a considerable time. And this description belongs as well to the time of the *Rising of the Witnesses*, as to the latter *Vials*, and especially the last of all.

11. And the Merchants of the Earth shall weep and mourn over her: As if the Merchants of the Earth were so much concerned for *Rome* literally understood, and could not as conveniently traffick elsewhere, and buy the following commodities as well if not better in other places. Wherefore the Merchants of the Earth, as I noted above, are Ecclesiastick or Spiritual Persons; which in reproach to their *worldliness* in their pretended *Holy* and *Spiritual* Functions are here called the Merchants of the Earth: for no man bupeth her Merchandise any more. The usual traffick in the *Roman* Church, where all is supposed to pass, or to be disposed of for money or Earthly Interest, now ceaseth, sith she her self ceaseth, and is dejected of all her Power and Wealth: Therefore

no man buyeth her Merchandise any more.

12. No Merchandise of gold, and silver, and precious stones, and of pearles, and fine linnen, and purple, and silk, and scarlet; the rich attire of those higher parts of the Whore (as you may see in the foregoing Chapter) fit for Popes, Cardinals, and other great Personages of that *Babylonish* Body, and their Officers. No *Cypine* wood for the roof of their Temples, or for carved Idols, to whom sacrifice is done; (for I suspect some such allusion in *ξύλον θυίον*) no Incense for Burnt-offerings, for their adored Images. * No Images, or other utensils of Ivory, precious Wood, Brass, Iron, or Marble, which in the Text are called, all manner vessels of *Aborn*, and all manner vessels of most precious wood, and of brass, and iron, and marble.

13. No Cinnamon, and odours, and ointments, and frankincense, and wine, and oyl, and fine flower, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and the souls of men. No traffick any longer in *Aromatick* Odours, Oiles or Ointments for sacred Unctions. No man will participate any longer of her *Panis benedictus*, nor taste of her Idol Wafer made of the *finest flower*, nor sip of the *Wine* of her chalice, though she would offer it to the lips of the Laity: For their Idolatrous Mass shall cease, and the besprinkling of *Sheep*, and other *Cattle* with holy Water by the Friars of *S^t Antony*, and all other profits issuing from them shall cease also, and the redemption of *Souls* out of purgatory for money. And lastly, the merchandise of *Chariots*, *Horses* and *Slaves*, [*ἵππων καὶ πεδῶν καὶ οὐρανῶν*, which alone being in the genitive case, they go together as one commodity] that is the Merchandise of such dignities

nities in their Church, as whose Equipage it is to go with their *Couch* and *Horses*, and *Lacqueys* to run by them; this amongst the rest will fail in the ruine and desolation of *Babylon*.

14. And the fruits that thy soul lusteth after are departed from thee, and all things that were dainty and goodly are departed from thee, and thou shalt find them no more at all. These great and opime preferments and dignities, which thy ambitious and worldly mind so longingly hanker'd after; *τὰ λαμπρὰ καὶ τὰ λιπαρὰ*, those fat and fair objects that make their mouths run a water so in this full *Babylonish* market, where every thing is to be had for money, and nothing without it, all these are vanished never to appear again.

15. The Merchants of these things, whether buyers or sellers, which were made rich by her, shall stand afar off, for fear of her torment, being solicitous for themselves, nor able to help her, weeping and wailing.

16. And saying, Alas! alas! that great City, that great Hierarchical Polity, that was clothed in fine linnen, and purple, and scarlet, and decked with gold, and precious stones, and pearles: the very habit of the Whore above described, [*Chap. 17.*] and not a City of Stone and Brick.

17. For in one hour so great riches are come to nought: The sense is such as in *Vers* 10. And every ship-master, and all the company in ships, and sailors, and as many as trade by Sea stood afar off. If we consider what Sea signifies in the Propheticke stile, the multitudes of men upon Earth, we shall not much be at a loss to understand * what is intimated by Ships, namely consecrated houses disjoyned

from the rest, as ships are usually separate in the Sea. And one part of a ~~ship~~ in that Architecture is called the *Nave* thereof. It seems therefore to give a glance at the *Babylonish* Churches abused to gainful Idolatry and Superstitions: Where they sell the use, the sight, or possession of several consecrated things, exchange Souls out of Purgatory for money, and do *καταδύειν τὸ λόγον τοῦ Θεοῦ*, turn the very word of God into an adulterate piece of Ware or Merchandise.

18. And cried when they saw the smoke of her burning, saying, What City is like to this great City? Like that of the Mariners lamentation over *Tyrus*, that great City for Merchandizing (which I know not that *Rome* was ever so famous for) *What City is like Tyrus?*

19. And they cast dust on their heads and cried weeping and wailing, and said, Alas! alas! that great City! that great Sacerdotal Polity! wherein were made rich all that had ships in the Sea, so to be understood as above: By reason of her costliness, *ἐν τῇ πλούτῳ*, so the Greek has it, out of that treasure of Honours, Dignities, Preferments and Offices, wherewith she was able to enrich these Merchants: For in one hour is she made desolate; that is, surprizedly and unexpectedly. These last three Verses are borrowed out of *Ezekiel's* lamentation over *Tyrus*, which was a City notorious for Merchandises, literally understood, but that *Rome* was ever so I do not remember I have expressly read; that she should be so well replenished with all the above-said wares to sell to Merchants of other Nations: And therefore I conceive it is to be understood of this myrical Merchandise, as hath been above declared.

20. Rejoyce

20. Rejoyce oer her thou Headen and ye Apostles and Prophets, for God hath avenged you on her : that is, Rejoyce ye heavenly minded oer these Merchants of the Earth, and ye that are the Teachers of the pure Apostolick Doctrine, and declare the naked Truth of things to the world, be ye glad that the Lord has avenged the blood of your predecessors upon her, the blood of the *Waldenses* and *Albigenses*, and the rest of the Holy Martyrs of Jesus.

21. And a mighty Angel took up a stone like a great millstone and cast it into the Sea, saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all : The sense is, That at last there will be an utter ruine and dissipation of this Idolatrous City or Polity, namely at the pouring out of the seventh Vial. And the mighty Angel signifies the mighty Angels under him that shall effect it.

22. And the voice of Harpers, and Musicians, and of Pipers, and Trumpeters shall be heard no more at all in thee ; and no Crafts-man of whatever craft he be, shall be found any more at all in thee : And the sound of a millstone shall be heard no more at all in thee.

23. And the light of a candle shall shine no more at all in thee : And the voice of the Bridegroom and the Bride shall be heard no more at all in thee. All this may be nothing else but a Prophetick *Hylasmus*, setting out one single thing, namely the destruction, silence, and vast solitude of this Idolatrous Hierarchy, by the privation or absence of such gross and palpable objects as occur in a City inhabited, as the noise of Musicians, the hammering and knocking of Artificers, the grinding of Mills, the light

of.

of Candles in the night, and the singing and dancing at weddings, and the like : or else it may have a more mystical sense ; as if by a *Divisum*, we should understand rather the Musick at their Idolatrous worship, and by these *myriades*, *Artificers*, such as do *technas conficere Sophisticas & Politicas*, (*viz.*) in Theology and Church Administration for the interest of their Hierarchy, these *Artifices Imperii in Imperio*, and those also that work curious work in the *Scholastick* Divinity ; by the sound of the Millstones their fraudulent profit, and by the light of a Candle, Honour and Prosperity, as both those Symbols are interpreted in *Achnutes* : Or Candle may signifie *Consecrated Candles*, or Candles burning on their Altar, or before Images. And lastly, by Bridegroom and Bride their voice being no more heard, may be signified, that there shall be no more propagating of their Pseudo-catholick Religion, the end of Marriages being propagation : For thy Merchants were the great Men of the Earth : For by thy Sorcery were all Nations deceived. Hitherto has been described the destruction of *Babylon*, the reasons whereof now follow, which are three : The two first are couched in the words even now rehearsed, the former of them, the *Riot and Lordliness* of these *Mystical Merchants* ; they were *μεγαλυνες & γυναικες*, Great Men of the world, and greatly worldly, ambitious, covetous and sensual, which is the very essence of an earthly mind : which how much it has been amongst the *Popes, Cardinals, Abbots*, and other *μεγαλυνες*, or *Magistrates* of the Roman Church, History, and the mouths of all men are full of it. The other is the debauching of the world with *Idolatry*, accompanied and countenanced with a pretense of a power plainly magical of changing the

the Elements in such a sort as all the Magicians of *Pharaoh* could never do, nor had the face to attempt the like; besides other Magical feats of an inferiour rank, and Necromantick stories of the apparitions of dead Saints, as they pretend them: Whence *Idolatry* is indigitated here by *Phaunaxia*, *Sorcery* or *Witchcraft*, as that whereby it is introduced. As also that Cup in the hand of the Whore is looked upon as a *Philtrum*, a poisonous intoxicating *Love-potion* made with *Magick Charms*, and horrid Ingredients: And likewise their being said to be *deceived* by these *Sorceries*, implies their being seduced to *Idolatry* whither they tend; as appears plainly from what is written of the Miracles of the *two-horned Beast*, Chap. 13. vers. 13, 14. and the Whore, and the two-horned Beast are all one. And thus much of the two first Reasons; the third and last follows in this last Verse.

24. And in her was found the blood of *Prophets* and of *Saints*, and of all that were slain upon the Earth. Here is described the bloody Cruelty of the *Roman Hierarchy*: And there is laid to their charge not only the blood of *Prophets* and of *Saints*, that is, of faithful *Preachers*, and *Exponnders of the Gospel*, and of other pious men, such as out of conscience of their obedience due to the Law of God and Christ, could not submit to the Idolatrous profession and practice required of them by *Antichrist*, but the blood of *all* that have been slain upon Earth: So great Incendiaries have the Pope and his Emisaries been, and disturbers of the Peace of Christendom.

NOTES.

NOTES.

CHAPTER XVIII. Vers. 12.

No Images, or other Utensils, &c. The Greek word is *ὄντιον*, which is of so large a sense, that Vessel, as our English translates it, does not reach the latitude thereof: For in the Byzantine History, Images of Silver and Gold are called *τὰ ἅγια ὄντια*, Holy Utensils, Instruments or Furniture, which made me render the place Images, or other Utensils.

Vers. 13. Lacqueyes to run by them: For by Dr. Hammond's own acknowledgement, *Σκλάβων*, which is the Greek word here, does not signifie Slaves but Servants. I render it Lacqueyes, that attend the Coaches of Great Men, in *querpo*; which suits not unhand-somely with the word *σώματα*, bodies: For they that run can do it most conveniently in *querpo*, without the cumber of unnecessary cloathing, suppose of a cloak, or the like.

Vers. 17. What is intimated by ships, &c. That Ships are not rashly assimilated to Churches or Temples, besides what is produced on this place already, that in Achmetes, out of the Indian Onirocriticks, may further confirm, *Εὖν ἰδὼν ὅτι ἐπεκρίνει πλοῖον ἐμπροσθὶν, ἀναγῶντιν ἀνδρῶν διὰ μυστήρια ποιῶν*. If any man see in his sleep that he has built a Merchants-ship, he shall have a Congregation of Men, or erect a Synagogue for the celebrating of Religious Mysteries: Which shows plainly, that there is a fitness in a ship to represent a Church or Temple in the judgement of others that have had nothing to do with the Apocalypse that we know; which yet is nothing at all to the derogation of the sacredness of those places themselves, they being no Merchants-

Merchants-ships to any that make use of them out of a good conscience, and a desire to gain souls to God, not meerly out of the love of money: But even the best things may be the most abominably perverted, as our Saviour complains of the profanation of the Temple in his dayes. It is writtten, My house shall be called a house of Mat. 21. Prayer, but ye have made it a den of thieves. 13.

CHAPTER XIX.

1. **A**ND after these things I heard a great voice of much people in Heaven: But a resemblance of what in those Times belong to the True Church on Earth, saying, Allelujah, Salvation and Glorꝝ, and Honour, and Power unto the Lord our God.

2. For true and righteous are his judgements, for he hath judged the great Whore which did corrupt the Earth, the Roman Empire, with her Fornication, debauching them with Idolatry, which therefore cannot be understood of Rome Pagan: For the parts of the Empire then were Idolatrous of themselves. And hath avenged the blood of his servants at her hand; the causes of the destruction of the Roman Hierarchy was their Idolatry and Cruelty against the Professors of pure Christianity, as it was observed at the end of the foregoing Chapter.

3. And again they said Allelujah: And her smok rose up for ever and ever. In such a sence as is said of the destruction of Idumea, *Isai. 34. vers. 10. It shall not be quenched night nor day, the smok thereof shall go up for ever, from generation to generation it shall lye wast, none shall pass through it for ever and ever.*

C c

4. And

4. And the four and twenty Elders, and the four Beasts, fell down and worshipped God, that is, the whole truly Catholic and Apostolic Church, praised and glorified him that sat upon the Throne, saying, Amen, Alleluia: And this is the triumphal Song, and *Doxology* of the True Church upon the utter destruction of the Whore, the *Roman Hierarchy*, in opposition to the *Lamentation of her Persecutors*, or Antichristian party.

And this reaches to the end of all the Vials, as the Eleventh, Fourteenth and Sixteenth Chapters do: But the following verse might very well have been the beginning of this Nineteenth Chapter, and the four first Verses been adjoined to the end of the foregoing Chapter. For, for the better understanding of things, here is plainly a going back to the sixth and seventh Vials, which, (as also the Visions of the Harvest and Wine-press) are marvellously illustrated, and have their meaning certainly discovered hence, as shall appear by the Explication; so that this will be found no vain repetition.

5. And a voice came out of the Throne, or from the place where the Throne was, namely the voice of Christ. This answers to the Son of Man who putteth his sickle, and reaps the Harvest, Chap. 14. vers. 14, 16 which immediately precedes the treading of the Wine-press, which contemporizeth with the following Vision of the Rider of the White Horse, as that with the seventh Vial: Saying, * Praise our God all ye his Servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders; which are the symbols

Symbol of multitudes of people, saying, Alleluia; For the Lord God Omnipotent reigneth; thus his Kingdom begins to appear now most gloriously, the waters of Babylon being dried up to make way for the Kings of the East, to joyn in one Communion with the pure Church of God. This therefore synchronizeth with the sixth Vial.

10. *Let us be glad and rejoice and give honour to him, for the marriage of the Lamb is come, and his bride hath made her self ready; that is to say, the people of the Jews are now in a readiness to joyn in Communion with the truly Catholick and Apostolick Church of Christ; and that is a ground of the greatest joy indeed: For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? as the Apostle speaks.* Rom. 11.

8. And to her was granted, that she should be arrayed in fine linnen, clean and white: And so shall not be of the number of those that at the seventh hour shall be found naked to their great shame; For the fine linnen is the righteousness of the Saints, namely, of those that now are to be partakers of the Kingdom of Christ and of God, which consists not in meats and drinks, or such like superficial and hypocritical-cloaking or cloathing with Rites and Ceremonies, but in righteousness, and peace, and joy in the Holy Ghost, the Everlasting Righteousness of the Gospel of Christ.

9. And he saith unto me, Write; as being a thing of great moment, and never to be forgotten: Blessed are they that are called to the Marriage Supper of the Lamb; that is, O thrice happy they that shall see those Times, and partake of them, and shall celebrate the Espousals of the People of the Jews with

Christ their *Bridegroom*, and true *Messias*, as he will then be acknowledged: And he saith unto me, *These are the true sayings of Gods*, as unlikely as it may seem to men, that these dry bones shall live again (as the Jews are represented in that Vision of *Ezechiel*) yet the thing will certainly come to pass.

10. And I fell at his feet, and worshipped him. This he did being so full of joy and transport at so transcendent good news touching his Country-men the Jews; for whom *Paul* also had such a zeal; that he could wish himself accursed from Christ, that they might be implanted into him; *Rom. 9*. Wherefore it is no wonder *S^t. Iohn* did so profound Reverence to the messenger of News so unspeakably grateful, acceptable and enravishing: And he said unto me, *Woe it thou do it not*: For it should seem the men of his face conjoynd with the posture of his body betrayed such a pitch of veneration and worship, as might seem more than Civil, and not due nor warrantable from one fellow-Creature to another; *I am thy fellow-servant*, and the fellow-servant of thy brethren that have the testimony of Jesus, worship God. Reserve such high pitches of affection and veneration for God alone, whom thou art to love with all thy heart, and all thy soul, but thy Neighbour only as thy self. And if *Iohn's* worshipping this Angel visible and present be thus reprobable, what is the worshipping of Saints and Angels invisible in Temples, and at Altars, and Images consecrated to them, but the dregs of Idolatry? For the testimony of Jesus is the spirit of Prophecie: He was not to be taken with so profound admiration and veneration of the Angel, for that he was such a Prophet, for he was yet but his fellow-servant, as also of others that had the Testimony

Simony of Jesus, *For no man can say Jesus is the Lord, but by the Holy Ghost.* They cannot be true and faithful Witnesses of Jesus out of love and loyalty to him, but they must be inspired by his spirit; and so their witnessing of him is an effect of the spirit of Prophecy, the spirit enabling them firmly to believe and declare beyond what flesh and blood can attain to : Such a spirit of Prophecy was in the two Witnesses, Chap. 11. whose faith was so strong, that they could suffer the utmost for the Truth.

11. And I saw Heaven opened. Now follows the Vision that contemporizes with the treading of the Wine-press, and with the seventh Vial, which will give admirable light to both. And behold a white Horse : An Horse with his Rider doth signify Rule and Command, and the colour white, Prosperity and Success : And he that sat upon him was called faithful and true, and in righteousness doth he judge and make war. In the seventh Vial there was mention of the battel of that great day of God Almighty, but no mention there of any Armies, or any Captain of the Forces. Lo ! here is the Commander of the Army, Christ himself, the *Eternal Logos*, joyned with the Humane Nature, who in Righteousness doth judge and make war.

12. His eyes were as a flame of fire. Fire is a symbol of *Intellectuality*, especially a flaming fire that implies light. Thus we read of *ὁ ὢν πῦρ*, the fiery Intellect in the *Magick Oracles*, and of *πῦρ ζωνόν*, *living fire* attributed to the Soul, as being a certain Divine and Intellectual Essence, as *Platon* speaks : wherefore the *Logos* here is rightly said to have eyes like a flaming fire, because he is not only *Intellectual*, but that great and *Eternal Intellect*, from whence all

Intel-

Intellectual Beings are, as also their Operations, exercised by virtue of the more pure ethereal and greater spirits : And on his head were many Crowns : For the Kings of the East by this time had submitted to him, besides what might be done under the fourth Vial. And he had a name written, that no man knew but himself. This in brief signifies the incomprehensibleness and imperscrutableness of the Divinity of our Saviour ; he alone that is its being able to comprize it.

13. And he was clothed with a vesture dyed in blood : This partly relates to his *Humane Nature and Passion*, and partly to the *Vision of the grinding of the Wine-press* where blood is said to ascend up to the horse-bridles, whence his garments would be dyed in blood : And is a sign that these two Visions, this and that of the Wine-press, tend to the same thing : And his name is called the *Alphabet of God* : which may include not only the *Eternal Logo*, that was made flesh, but even the written Word of God also. The *false Prophet*, or *Idolatrous Hierarchy of Rome*, upon their pretence of *Infallibility*, had silenced not only the express Law of the written Word of God, but most coarsely and barbarously had trodden down those innate Principles of Morality and Reason, that the Eternal Word had implanted in the souls of men, and by terror and cruel force did what she could to smother, stifle and extinguish them. But here the scene of things is changed, and the pure Word of God like a valiant Hero triumphs over the corrupt, superstitious, idolatrous and contradictory Doctrines and Institutes of a company of deceitful and deceivable men, which in this Vision is called the *false Prophet*.

14. And the Armies which were in Heaven followed him : Here be the Armies (as before we noted the Commander) which belong to the battel of the great Day of God Almighty under the Seventh Vial; Upon white Horses clothed in fine linnen white and clean. A strange kind of Armature, if it were to be understood literally of such a battle as Soldiers ordinarily fight in the Field : But white horse, and fine linnen white and clean, signifie the Righteousness and good success of these Evangelical Warriors that shall bestir themselves in those dayes.

15. And out of his mouth goeth a sharp sword, that with it he should smite the Nations : This again shewes, that this is no Carnal Warfare, but as he is said in the Epistle to the Hebrews; *The Word of God is, quick and powerful, sharper than any two-edged sword.* And he shall rule them with a rod of iron; in allusion to the second Psalm, which is a Prophecie of these Times of the *Messias* : *Thou shalt Rule them with a Rod of Iron, and break them in pieces like a potters vessel* : which is a Prophetick symbol of that wonderful contrition of heart, that the word of God makes when it is sincerely, seasonably and powerfully vibrated against the Enemies of his Kingdom; And he treadeth the Wine-press of the fierceness and wrath of God Almighty. This refers to the Vision of the *Wine-press*, Chap. 14. whereby it is again manifest, that those two Visions belong to one and the same thing. But the treading of the Wine-press is there explained, and the Explanation ratified by this of the *sword coming out of the mouth of the Rider of the White Horse*.

16. And he hath on his vesture, and on his thigh a name written, King of Kings, and Lord of Lords; which sheweth the Royal descent of Christ, even according to the flesh; as if he had laid claim to this Sovereignty by descent from *David the King*, accordingly as it is said, *Chap. 22. I am the Root and Offspring of David, and the bright Morning Star; the Root of David, as to his Divinity, and the Offspring of David as to his Humanity.*

17. And I saw an Angel standing in the Sun; that is, those signified by this Angel stood in the most bright and glorious *Light* of the *Gospel*, or Word of God, as *Sun* elsewhere is expounded; by the illumination whereof they were able to play the part of such auspicious Heralds touching the victory of the Evangelical Party, that it would go on their side. And he cryed with a loud voice, laying to all the fowles that fly in the midst of Heaven, Come and gather you selves to the Supper of the Great God.

18. That ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them; that is, the flesh of Horsemen by an *Equivoque*, and the flesh of all men both free and bond, both small and great: These are the slain by the sword of him that sate upon the Horse; for the Beast and the false Prophet are cast into a Lake of Fire and Brimstone, so that the Fowles of the Air could not feed on them. Wherefore it is plain, that those slain with the Sword are those that are converted by the powerful Preaching of the Word, which is sharper than any two-edged sword: And then this great Feast of the Fowles is the Joy of Angels, who if they

rejoyce

rejoyce so much at the Conversion of one single sinner, what a feast of Joy is it with them, when whole Countries and Kingdoms are converted to the True Faith in Christ, and are made part of his Church or Kingdom. * And that Fowles signifie Spirits, and good Spirits here, or Angels, is plain from the Cabbalistical signification of that Word, and the tenour of this Vision.

19. And I saw the Beast, either the *two-borned* Beast or the *ten-borned* Beast (namely the remainders of him) or else both; which is one part of the *Adversaries* of the *Evangelici*, or of the Armies of this illustrious *Heros* on the white Horse: And the Kings of the Earth and their armies; that is, the *Infidel* party, the other adversaries of the abovesaid *Heros*, who with his Armies make up the *Tripartition* I observed in the *treading* of the *Wine-press*, and in the *seventh Vial*: Which is another argument of the coincidence of these Visions; Gathered together to make war against him that sat on the Horse, and against his army: which exactly answers to, and makes a supplement of what is wanting Chap. 16. v. 16. This therefore is the Army that was gathered together in *Armageddon*.

20. And the Beast was taken, the *ten-borned* Beast, namely the remainders that was left of him at this time: And with him the false Prophet, who is mentioned also in the seventh Vial, (*viz.*) The Roman Idolatrous Hierarchy, that wrought Miracles before him, with which he deceived them which had received the mark of the Beast, namely, of the *two-borned* Beast, (see Chap. 13. vers. 13, 16, 17.) which is the same with this false Prophet: And them that worshipped his Image, (*viz.*) the Image which

the two-horned Beast made, who debauching the *Christian* Empire by the introduction of the old Idolatry under new names, made in the lively *Image* of the *Pagan*. These both were cast alive, (viz. the Beast and false Prophet) not slain by the Sword that comes out of the mouth of the Rider of the white Horse, that is, not converted from their Antichristianity to the pure Apostolick Faith, into a Lake of fire burning with brimstone, whereby their Idolatrous Power and Tyranny was abolished and consumed.

21. And the remnant, *et cetera*, the rest, that is, the other of the two parties, that opposed the *Evangelical* Armies, namely the *Infidel* party, were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowles were filled with their flesh: that is, all the Holy Angels were feasted and filled with the joy of their Conversion. For this Sword is the cutting conviction of the Word of God, and of the Gospel of our Lord Jesus preached effectually in the power of the Spirit, whereby they were converted. It is here compared to a sword, as *Chap. 14. vers. 19*, to a sharp sickle, whereby the Vine of the Earth was gathered and cast into the great Wine-press: Which Vision, as I said, is the same with this, as also that of the *seventh Vial*.

In all which Visions, three parties of men are plainly distinguished. In the Vision of the *Wine-press*, the *Vintagers* or *Treaders* of the *Grapes*, are the *Evangelical*, or the pure Christian party. In the *seventh Vial*, the said party, are those that are the Armies of God Almighty at the battel in *Armageddon*, or those *Bombardees* with the third part of the City, which they

they thundered over so divided, (*viz.*) into three parts. In this Vision the *Heroes* on the *White Horse* With his *Armies*: This is the pure Christian party in all these three Visions. But the obdurate *Antichristian* party in the Vision of the *Wine-press*, is the City without which (as being a company incapable of conviction and contrition) the Wine-press is trodden. In the seventh Vial the *Beast* and false *Prophet*, or *Babylon* the Great, who pelted with Hailstones of a talent weight, blasphemes but does not repent. And in this Vision of the Rider of the White Horse, the *Beast* and the false *Prophet*: This is the *Antichristian* party in all the three Visions. But the *Heathen* or *Infidel* party is denoted in the Vision of the *Wine-press* by the *Grapes* there gathered and pressed, and having their *Edomitish* blood squeezed out of them, (*who is this that comes from Edom, with his died garments from Bozrah, which Bozrah the* Isa. 63. 1. *very name signifies Vintage*) In the seventh Vial by those under the *Dragon*, (for all Pagans or Infidels are so, he being the Old Opposer of the Kingdom of the *Messias*) and by the *Cities of the Nations* or *Heathens*, who are said to fall, as being thunderstruck at the powerful voice of those Evangelical *Boanerges* over the great City divided into three parts. And in this Vision, by those that are slain by the sword of the Rider of the White Horse. For these being a distinct Party from the Christian Party, the *Armies* of that Divine *Heroes*, and from the party *Antichristian*, the *Beast*, and the false *Prophet*, what can they be but *Infidels*? Which three Visions therefore thus dispersed and so maimedly and obscurely described single, but so fully and certainly to be understood compared together, is one special instance of that

admirable artifice in this Book of close *Concealment* and certain *Revelment* of the Truth in these *Prophecies*.

NOTES.

CHAPTER XIX. Vers. 5.

Praise our God all ye his Servants, &c. *That is to say* bar to Christ his being the Precentor here, because he saith [Our God] as if it were below his Divinity to use that phrase. For his Humane Nature is a Creature. Besides he saith expressly to Mary, John 20. 17. Go to my Brethren and say unto them, I ascend to my Father and your Father, and to my God and your God. See also Apoc. 3. 12.

Vers. 18. And that Fowles signifie Spirits, &c. *That Fowles or Birds signifie Spirits or Angels with the Cabalists, that saying of R. Moses Corduero will evince; Quando Nesehamah exit in hunc mundum deus Aves id est, duos Angelos custodes ex arbore volitans euntes.* And Tertullian himself briefly and smartly, Omnis Spiritus ales est, hoc Angeli & Dæmones; Every Spirit is a Fowle or Bird, whether they be Angels or Devils.

CHAPTER XX.

Hitherto none of the Visions of the *Opened Book* have reached any further than to the *last Trial*, which takes up the forepart of the *Philadelphian Interval*. To which Church it is said, *Mixetur tibi deus rex & armatus; Thou hast a little Army, so Gratius.* Which Army

Army is that which is under the Command of that victorious Hero on the White Horse : And the effect of his victory will make good what Christ promises to the *Philadelphian Church*. *Behold I will make them of the Synagogue of Satan, which say they are Jews ; that is, Christians, and are not, but the slaves of Antichrist. Behold I will make them come and worship before thy feet.* The residue of the Visions of the *Opened Book* take up the following part of the *Philadelphian Interval*, and the whole *Laodicean*, and so reacheth to the end of all : Or for more distinctness, it takes up the space of the *six last Thunders*, as the *affection of the Vials* did the *first*.

1. And I saw an Angel came down from *Heaven*, whose Commission therefore must be from God, having the key of the bottomless pit ; the supposed habitation or prison rather of Evil Spirits : And the having the *Key* thereof signifies the having *Power* and *Authority* to do things there : For the very *Kingdom* of the Devil is subject to the *Power* of God : And a great chain in his hand, which is the *Power* of *Legislation* or making *Laws*, (as some, as to the sense well, though not so critically, derive *Lex à ligando*.) which are bonds and iron chains to tie up the wicked from doing mischief. By this Angel therefore, according to the *Apocalyptick* stile, after the abolishing the *Antichristian* and *Infidel Power*, are those persons understood that are impowered from God to make *Laws* for the more sure support of the recovered *Kingdom* of Christ.

2. And he laid hold on the Dragon that Old Serpent, which is the Devil and Satan ; that is, the surviving wicked Ones of the Earth, for whom the Dragon, the Old Serpent, and the Devil is here put,

put, as the Angel before for those Evangelical Beasts. And the Dragon is here explained by the *Beast* and *Old Serpent*, that the sense might not be restrained to the remainder of *Pagan*, but reach also to those of the *Antichristian* Party now subdued, which were the *two-horned* and *ten-horned* Beast to whom the Dragon yet gave his power: By these express severe Laws touching the indispensable duties of a Christian, not insignificant trifles and superstitions, in the Dragon, that is, the wicked ones of what denomination soever, to be laid hold on. This is the constitution of the *New Policy* after the abolishing of the *Antichristian Tyranny*, where it was more safe to serve the Devil and Antichrist, than to approve a man self the faithful Servant of Christ. This Constitution of things being sealed, which is dispatched within the space of the *second Thunder*; then it follows, *And bound him a thousand years*; which is the Time of the *third Thunder*; and of the blessed *Millennium*, properly so called: Which reaches to the end of the *Philadelphian* Interval.

3. And cast him into the bottomless pit, and shut him up and set a seal upon him, that he deceive the Nations no more till the thousand years should be fulfilled: Therefore during the happy *Millennium* of the Reign of Christ, he is as close a prisoner as can be imagined or expressed. Which is a demonstration, this *Millennium* is not yet come. The Parable is of the Devil, but so as to be understood of his Children here on Earth, that they shall be kept under with iron or adamantine chains of rigid, severe and inviolable Laws, nor be permitted to do any thing that is really Profane, Wicked, or Antichristian, nor to tempt or seduce others so to do it.

They shall have no publick permission or connivance for such things : And after that he must be loosed a little season, namely in the *Lordless Interval*, the *Evangelical Party* growing more weak and remiss, and the Church degenerating in many from the state of *Philadelphia* to that of *Laodicea*, of whom Christ complains in his Epistle to her. This loosing of Satan is conceived for order and distinctness sake to happen under the *fourth Thunder*.

4. And I saw Thrones, and they sat upon them, and Judgment was given unto them : This Vision runs back (as it was usual in the former to do) and commences with the second Thunder : Then were there Judges sitting upon Thrones, and they gave judgement touching the Christian Confessions and Martyrs, whether under *Antichrist* or the *Red Dragon*, as follows ; And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God. * And I saw also those which had not worshipped the Beast nor his Image, neither had received his Mark upon their foreheads, or in their hands. Of these two distinct sorts it is said in common, *ye know*, and they lived, as being true of them both : and reigned with Christ *seven years*, not a thousand years ; but the thousand year, (*viz.*) of the blessed *Millemium* ; but it is not said where, and therefore it is to be understood the Martyrs in *Heaven*, where Christ is *personally* and *visibly* present ; the other with their Successors on *Earth*, where Christ is also present, but *by his Spirit* ; these in bodies *Terrestrial*, those *Recreated* into their bodies *Celestial* and *Glorified* ; an early privilege peculiar to the Martyrs : And therefore it follows,

ye shall

5. But

5. But the rest of the dead, *en d'aujour*, risen not again, much less were thus revived as the Martyrs were, till the thousand years were finished: Whence *d'aujour*, being made use of, and it being improper to be said of the Confessors with those that succeed them, they being considered as alive on Earth, must needs respect those that are said to have been beheaded, to insinuate their privilege or different condition from all others, and that though *en d'aujour* might be truly said of them, as being they that were to be revived into their glorified bodies at the beginning of the Millennium, yet it was not to be said of any other men, it not being to be fulfilled of them until the *mi xlviii em*, till the thousand years of the Millennium be expired, nay, till the end of the *Laodicean* Interval under the sixth Thunder; This is the first Resurrection: This namely of the Martyrs according to the Opinion of the Primitive Fathers, and that intimation to the Church of Smyrna, Chap. 2. vers. 11. when so many Christian Martyrs suffered: He that overcometh shall not be hurt of the second death, as to whom belongeth the first Resurrection accordingly as here followeth.

6. Blessed and holy is he that hath part in the first Resurrection, on such the second death hath no power: Namely, the Lake of Fire (vers. 14.) into which Hades, or the whole Region of Mortality is cast the Earth being all on fire. But they that have obtained their glorified body, as the Martyrs do in the first Resurrection, they are sped already, and are safe from this fate: But they shall be Priests of God and of Christ: that is, Holy and Divine Souls cloathed in glorified bodies, serving God in his Heavenly Temple. And shall reign with him, (*viz.*) with Christ,

Christ in the Kingdom of his Father, not *παι χίλια έτη*, the thousand years of the *Millennium*; but *παι χίλια έτη*, a thousand years, symbolically understood; which being the Cube of Ten, which comprehends all number, signifies a steady permanent Reign even to all Eternity.

7. But when the *παι χίλια έτη*, the thousand years, of the *Millennium* are expired, that is at the expiration of the *Philadelphian* Interval, and the beginning of the *Laodicean*, Satan shall be loosed out of his prison, that is to say, the ancient zeal of the *Philadelphian* Church, and strictness of Discipline will be much relaxed, and wickedness will get head again, namely under the *fourth Thunder*.

8. And he shall go out to deceive the Nations, which are in the four quarters of the Earth, *Gog* and *Magog*; that is, the whole rabble of men that are disposed to wickedness, and have an enmity against the Holy and Just, which are the true *Israelites* indeed, in whom there is no guile. And *Gog* and *Magog* are those notorious enemies of the People of *Israel*, (*Ezech. Cap. 38. and 39.*) who therefore here typify the enemies of the Holy, Christian and Apostolick Church, of which *Israel* was a type. To gather them together to batrel, to fight against *Israel*, the true Church of Christ; The number of whom is as the sand of the sea: So much had wickedness increased by the not still endeavouring with that wonted vigour, the amplification of Christs Kingdom, and by relaxation of Discipline in the *Laodicean* State of the Church, though purity of external worship was still retained among them, neither had they contaminated themselves with coarse Superstitions and Idolatries.

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9. And

9. And they went up on the heads of the Earth, which indicates the swarming and the spreading of their Forces, and compassed the Camp of the Saints about : The Camp wherein there were many Saints, and right *Philadelphian* Spirits, but all Saints, as to the purity of external worship. And the beloved City : The mystical *Jerusalem*, or pure Church of Christ, and beloved of him, for the reasons even now intimated. Here is an attempt of bringing again the Righteous under the Power and Tyranny of the wicked ; which attempts are made toward the latter end of the *Laodicean* Interval under the *fifth Thunder* : But before they could effect their wicked enterprise, the Day of judgement overtakes them. And fire came down from God out of Heaven and devoured them.

10. And the Devil that deceived them was cast together with them into the lake of fire and brimstone, even that Lake which is afterwards called the second death, where the Beast and the false Prophet, the whole Antichristian Rabble, shall be, and shall be tormented day and night for ever and ever.

11. For I saw a great white Throne (for *Kai*, And, does ordinarily signify *for*, as the sense may require) and him that sat on it, namely Christ coming to judgement at the end of the *Laodicean* Interval (in the *sixth Thunder*) from whence the Church of *Laodicea* also has its name : From whose face the Earth and the Heaven fled away, and there was found no place for them ; that is, the Glory of his Majesty was so great, that Heaven and Earth seemed to vanish before him, the eyes of the spectators at first being so wholly filled with the brightness of the presence of his Glory.

12. And

12. And I saw the dead small and great, good and bad, stand before God : This is the General Resurrection, which is not till the thousand years of the *Millennium* be expired, but a good while after it, though but a little time compared with the thousand years in the latitude of the sense thereof. And the Books were opened, the Rolls and Records of their actions ; this is spoken in allusion to Law-proceedings in Courts of Judicature amongst men. And another Book was opened which is the Book of Life. An auspicious Title, signifying that they whose names were found there, should be sentenced worthy of Eternal Life, and escape the second death : And the dead were judged out of those things which were written in the Books according to their Works : As is done in Righteous Courts of Judicature, where the Judge gives Sentence according to what is alledged and proved : And so it is in this General Assizes ; none shall be condemned for what he is not guilty of, but be judged according to his works.

13. And the Sea gave up the dead which were in it : The Souls here appear of them that were drown'd in the Sea (as being not extinct thereby, as some fondly imagine) and actuate their bodies. And Death or pestilence (all manner of death by diseases is intimated by it) and briefly Hell, that is *Hades*, the whole Region of deceased Souls, or this sphere of Mortality into which they are congregated at this General Assizes, delivered up the dead that were in them, that is, exhibited them to the view of all : And they were judged every man according to their works. The Divine Nemesis proportioned punishments or rewards to every one according to their doings. Hitherto are the transactions of this General Assizes.

Assizes, and the passing of judgement on those that were called to the Bar; which takes up the *sixth Thunder*: But in the seventh there is *Thundering and Lightening*, properly so called, as is intimated, *vers. 9*. *And fire came down from God out of Heaven and devoured them*: So here.

14. And Death and Hell were cast into the lake of fire; that is, this whole *Region of Mortality* above which the Spirits of Devils and damned Souls cannot emerge, but are chained and confined to this caliginous Atmosphere, will be set on fire at the *last Thunder*, which together with eruptions from beneath will cause a dreadful *Conflagration*, and turn the Earth as it were into one great lake of fire. This is the sense of these words, *And Death and Hell were cast into the lake of fire*. Which is a very figurative expression; First by a *Prosopopœia* making *Death* and *Hell* as it were two persons, as in *Chap. 6. vers. 8.* and then by an *Hypallage*, casting them into the fire, when as the fire is rather cast into them, it occupying all this *Region of Mortality*, and putting an end to dying, by consuming all the species of mortal Creatures, and giving a stop to their propagation. **This is the second Death**: As the first death is the death of this body. Wherefore it is here a seasonable monition: *Fear*

Matt. 10. *not them which kill the body, but rather fear him which*
28. *is able to destroy both body and soul in hell*: which is the *second death* infinitely worse than the former.

15. And whosoever was not found written in the Book of Life, that is, in the *Book of Life* of the Lamb, as a faithful Soldier, and true Member of his Kingdom, **was cast into the lake of fire**, and underwent the same doom with the Apostate Spirits; which implies, that those which were found in that *Book of Life*

Life were adjudged to the enjoyment of Eternal Life, to reign with Christ for ever in Heaven in the Kingdom of his Father, as he promises in his Epistle to the Church of Laodicea.

N O T E S.

CHAPTER XX. Verſ. 4.

And I ſaw alſo thoſe that had not worſhipped the Beaſt, &c. *That the beheaded and theſe are two diſtinct ſorts of perſons, methinks is plainly enough inſinuated in the Original; Καὶ τὰς ψυχὰς τῶν πεπελιωμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸ λόγον τοῦ Θεοῦ, καὶ οἵτινες ἐπροσκύνησαν, &c. He ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the Word of God, Καὶ οἵτινες, and thoſe who had not worſhipped, &c. David Pareus ſuppoſes an Ellipſis, which he would ſupply thus, εἶδεν καὶ τὰς ψυχὰς ἐκείνων οἵτινες, ſo ſecure is he, that two ſeveral ſorts are meant. If this be not the ſenſe, why is καὶ interpoſed? Οἵτινες had been ſufficient without καὶ before it; Οἵτινες ἐπροσκύνησαν, or τῶν μὴ προσκυνησάντων. So the Text ſhould have run: And beſides, why is it ſaid καὶ ἔζησαν, and they lived; and not καὶ ἀνέζησαν, and they lived again, if both the Beheaded and the Not-worſhippers of the Beaſt were of the ſame kind? But indeed Interpreters do generally underſtand them to be of two ſorts, (though otherwiſe they cannot hit it among themſelves about the ſenſe of this place) the one ſort Martyrs, the other Confeſſours. And I add ſurviving Confeſſours, who with their Succeſſours ſurvive the Cruelty of the Beaſt and his Image: See my Myſtery of Godlineſs, lib. 5. cap. 15. ſect. 6.*

CHAPTER XXI.

1. **A**ND I saw a new Heaven and a new Earth: One would think upon the Conflagration of this Earth immediately mentioned before: But this is but the artificial embellishing of the outward Cortex of this Book of Prophecies in this place * by *Lemmatofjnerchia*, as it is called in my *Synopsis Prophetica*: For the first Heaven and the first Earth were passed away; namely the former Heaven and Earth or World, in the sense of the Prophetical stile, according to which they denote a *Polity*; which therefore intimates here, that the Tyrannical and Idolatrous Polity of the Beast and the false Prophet, which is the great Whore, or great City of *Babylon* was now abolished, as appears by *Chap. 19. vers. 20.* And there was no more Sea; no unquiet multitudes of the wicked who are like the raging waves of the Sea foaming out their own shame; Tumults, War and Bloodshed was under that Polity, that is cast into the Lake of Fire, *Chap. 19. vers. 20.* which was the Reign of *Antichrist*. But now the Reign of Christ is at hand; who is the true *Melchizedec* King of *Salem* or *Jerusalem*, King of *Righteousness* and Prince of *Peace*: This Vision therefore goes back to the second Thunder.

Jude 13.

2. And I John saw the Holy City New Jerusalem: The truly Holy City, not pretended Holy Church, and the New Jerusalem, not that Old Prophet-killing Jerusalem, which is also spiritually called *Sodom* and *Aegypt*, the Roman Hierarchy, where Christ in his Faithful Witnesses were persecuted to death. This sight therefore of the City *Jerusalem* is exhibited; as
a *Polity*

a *Polity* succeeding the great City of *Babylon*, and in opposition thereto, *Coming down from God out of Heaven*, which shows it is a *Polity* here upon Earth, and of *Divine Institution*, and to be settled after the utter destruction of the *Whore of Babylon*, by a *Council truly Holy, and truly Oecumenical*, being persons of pure and upright Spirits, and without all worldly interest, and moreover inspired extraordinarily by the Spirit of God. This is the meaning of this descent of *Jerusalem* from God out of Heaven, all things then being to be ordered by *that Wisdom which is from above*, when as the Constitution of the City of *Babylon* was from that *Wisdom which is from beneath, and is earthly, sensual and devilish*: Prepared as a *Bride adorned for her husband*: Not as a *Whore* to commit Fornication with the *Kings of the Earth as Babylon* did. This Constitution of things is settled under the *second Thunder*, after which immediately follows the *Millennial Reign of Christ*, and is described in the following Verses.

3. And I heard a great voice out of Heaven, saying, Behold the *Tabernacle of God* is with men, and he will dwell with them, and they shall be his people; And God himself shall be with them; namely, by his Spirit, whose presence shall sensibly and feelingly be acknowledged by all the Inhabiters of this New *Jerusalem*: For this is the *Reign of the Spirit*, or the *Reign of Christ in the Spirit*, of which the Apostles of old witnessed, *Know ye not that your bodies are the Temples of the Holy Ghost?* But in the City of *Babylon*, instead of being taught and guided by the Holy Ghost, they were forced to follow their blind Guides that led them into all manner of Superstition and Idolatry, and gross Disobedience

¹ Corinth.
6. 19.

dience to the Laws of God and Christ, unless they would be persecuted, and barbarously murdered : **And be their God**, that is, their Protector and Defender from all manner of Evil : As it follows.

4. **And God shall wipe away all tears from their eyes** : This Reign of Christ in the *Millennium* will be with that equity, goodness and sweetness, that no mans heart that is good shall need to be oppressed with grief, or express his grief by his tears : **And there shall be no more death** ; no more bloody massacings of the Faithful Witnesses of Christ, or burning them at the stake with fire and fagot, as was done under the Tyranny of the Great Whore : **neither sorrow** for the loss of Friends thus barbarously and inhumanely murdered : **nor crying**, no clamours against gross injustice and cruelty, or crying out for the tortures that are inflicted on poor innocent men for keeping a good conscience towards God : **Neither shall there be any more pain**, by noisom and wearisom imprisonments, or what other hardships they are put to for the testimony of a good conscience ; **for the former things are passed away** : The bloody Whore or false Prophet with the Beast are now in the Lake of fire burning with brimstone : And *Babylon* the Great, like a millstone, sunk into the bottom of the Sea never to rise again : Such is the state of the blessed *Millennium* when it comes ; nor shall *Gog* and *Magog* prevail against the Holy City in the *Laodicean* Interval.

5. **And he that sat on the Throne, said, Behold I make all things new** : A New Heaven and a New Earth wherein dwelleth Righteousness : **And he said unto me, Write, for these words are true and faithful** ; that is, what I have told you will certainly

certainly come to pass. There will be such a blessed *Millennium* as here has been hinted at.

6. And he said unto me, **It is done.** The thing is as sure as if it were done already. This is a farther confirmation to him of the truth of the things affirmed. And this earnest and repeated assertion of this Truth is no more than needs, it being foreseen how incredulous not only those would be, whose interest it is that it were false, (the Idolatrous Hierarchy I mean of the Antichristian party) but even those, that were it not for the carnal sluggishness of their Natures, might easily conceive it were their Interest that it should be true. **I am Alpha and Omega, the Beginning and the End.** I comprehend all within the compass of my Providence and Power : Therefore never distrust but that what I have told will come to pass. These things reach into the *Laodicean* Interval : In the Epistle to which Church Christ calls himself the *Amen, the Faithful and True Witness, and the beginning of the Creation of God.* And what follows belongs to the last Judgement of all, the Eternal Reward of the Good, and the punishment of the Wicked. **I will give unto him that is athirst, of the Fountain of the water of Life freely :** He that does seriously desire and endeavour to obtain Everlasting Life, according to the wayes prescribed in my Gospel, I will give it him freely : He need not buy it by large summs of money, or what other gainful conditions imposed upon him by that Merchandizing City of *Babylon* ; touching whose Merchandizing it is said, --- *Cælum venale Deusque : They set Heaven, and God himself to sale for money.*

7. **He that overcometh the flesh, the world, and the Devil, shall inherit all things :** He shall be an

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Heir

Heir of God, and joynt-heir with Christ in the glorious Kingdom of his Father, and this certainly comprizeth all that heart can wish. And I will be his God, and he shall be my Son. And if Sons then

Rom. 8. *Heirs, as I said before: Heirs of God, and joynt-heirs*
 17. *with Christ, if so be we suffer with him, that we may be also glorified with him, that is, be made partakers of his Heavenly Kingdom and Glory, according as he has promised to the Church of Laodicea: To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne: Where Throne plainly implies a Kingdom.*

8. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars, such as the great City of *Babylon* abounded withall, shall have their part in the Lake which burneth with fire and brimstone, which is the second death: Which therefore undoubtedly is the *Conflagration* under the last Thunder, which plainly shows, that from the second Verse to the ninth, is a brief description of the affairs of the Church from the second Thunder to the last, or to the end of the world. Now as after a brief mention of the destruction of *Babylon*, chap. 16. vers. 19. there is a large description of her, and her destruction in the two following Chapters, (*viz.*) chap. 17 and 18. so here, after a brief intimation of the emerſion of the *New Jerusalem* into Being, there is a full and glorious description thereof from this ninth Verse following of this Chapter to the sixth of the next.

9. And there came unto me one of the seven Angels which had the seven Vials full of the seven
 last

last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the *Lambs Wife*. It is likely it was the same Angel that before shewed him the Judgement of the *Great Whore*: Whose destroying was in order to the *Lambs Wife* taking place. And therefore the showing him the *Lambs Wife*, was to show him the main end of the effusion of the *Vials*, and therefore a fitting office for one of these Angels to do.

10. And he carried me away rapt in the Spirit to a great and high mountain: The height of the Mountain denotes the height, and power, and dignity, the pure Apostolick Church is then arrived to. And shewed me that great City, as being the Church *Catholick* spread far and wide, the holy *Jerusalem*, as being the truly holy *Catholick* and Apostolick Church, not a City of Idolaters and murderers, descending out of Heaven from God, as whose constitution and institutes are not the carnal invention of men, but the pure Laws of the God of Heaven, and the living Dictates of his Spirit.

11. Having the glory of God; not as the Pharisees in the old *Jerusalem* that sought Glory one of Joh. 5.44. another, but were strangers to that Glory that is of God, the Glory of true approved Wisdom, and unspotted Righteousness: And her light was like unto a stone most precious, even like a *Jasper-stone* clear as *Cryстал*. The *Luminary* of this City which was instead of a Sun (for the word is *φωσφόρος*, which signifies a *Luminary*, or that from which the light proceeds, not the *Lumen* disspread from the *Luminary*) is likened to a most precious stone, a *Jasper-stone* clear as *Cryстал*: By which, I conceive, is understood the Holy Ghost; whose *Holiness*, *Purity* and

and *Illumination* is set out by this *Jasper-stone* clear as Crystal : (But the Natural Sun it self is not without its scum and spots) wherefore this is the most proper symbol thereof. And the Times of the New *Jerusalem* are *Regnum Spiritûs*, as the *Cabbalists* call them.

12. And had a wall great and high, namely for the security of the City : And had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the children of Israel. The number *Twelve* is sacred in the Holy Scripture, for the twelve Patriarchs sake, and the twelve Apostles : The former are mentioned here, the latter, *vers.* 14. and both concur in this *New City of Jerusalem*, it being the time when *Jew* and *Gentile* shall accord in one Faith and be one sheepfold. The twelve *Angels* may signify either the safety of the City by the guard of Angels : For if God, by his Angels keep not the City, the *Watchmen* wake but in vain ; or else the Pastours under these twelve Angels who have occasion to admit Converts into the Church from all quarters of the world ; as it follows in the next Verse.

13. On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates. Three towards every quarter, as *Grotius* and others would have it, in token that the Converts are to be admitted to the profession of their Faith in the *Holy Trinity*, Father, Son and Holy Ghost at their Baptism. Nor does this season, being *Regnum Spiritûs*, superannuate this Sacrament, but rather call for it ; according to that saying of *S^t Peter*, Can any one forbid water that these should
 Acts 10. 47. not be baptized, which have received the Holy Ghost as well as we ? There may be also no mean nor useless mystery

mystery in the Inscription of the names of the *twelve Tribes* of the Children of *Israel* on the Gates of the City rather than elsewhere. For the Jews being a Nation under the Law, and the dispensation of the Law being to live under an external Rule, though we have not yet arrived to the Spirit of Life, it is implied, that there is no entrance into this dispensation of the *Spirit*, without endeavouring as well as we can, to live up to those external Rules exhibited to us from the *Word*, whereby we break off from all external evil courses, and imitate all good and laudable actions, as well as we can, with all sincerity of heart, which is the summe of true *Repentance*.

14. And the wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb; which sheweth the pure Apostolicallness in this constitution of the Church, and insinuates the safety of this Apostolicallness: For walls are for safety, and these are the very Foundations of the walls.

15. And he, the Angel, that talked with me had a golden reed to measure the City, and the Gates thereof, and the wall thereof. *Apoc. chap. 11.* there the Church was measured by a Man, but this new state of things by an Angel. That simply with a Reed, this with a golden Reed; which implies, that this new state of things will as much surpass that state of the Church, though symmetrical to the Reed it was then measured with, as Angels do men, and a golden Reed, an ordinary combustible one, as there indeed was in those first four hundred years, (which are accounted the symmetrical Ages of the Church) that which was very combustible, and ought to be consumed. But the pure Word of God, and Spirit of Love abide.

abide for ever. And this is the *golden Reed* that adequately measures the New *Jerusalem* : For the Word of God abideth for ever, and Charity never ceaseth.

16. And the City lyeth four square ; which *Figure*, as well as the *Number Four* are symbols of Righteousness : And the length is as large as the breadth ; that's but an explication of the squareness thereof : And he measured the City with the *Reed* twelve thousand furlongs : the length, and the breadth, and the height of it are all equal ; that is, the City is in the form of a Cube, which plainly shows it cannot be a *City* literally understood but a *Polity*, and signifies not walls and houses but men. The solid Content therefore of the City is said to be *twelve* thousand Furlongs, to signify how entirely *Apostolical* the constitution of things then will be. And to show that this *City* is more peculiarly described in opposition to the *Roman Hierarchy*, * the Perimeter of the Cube twelve thousand Furlongs is the circuit of *Jerusalem*, as the Perimeter of the Cube twenty five thousand Furlongs, (which twenty five is the Root of the number of the Beast) is the circuit of *Rome*. But this it may be is a curiosity that might as well have been omitted, as I do also for brevity sake omit, * That to the twelve Gates, Angels, Tribes, Foundations in the New *Jerusalem*, do answer twenty five Gates, Pastours, Parishes, Cardinals, &c. in the City of *Rome*.

* See Mr. Potters Interpretation of the Number 666, cap. 21.

* See Mystery of Godliness, lib. 5. cap. 16. sect. 8.

17. And he measured the wall thereof, an hundred forty four Cubits, according to the measure of a man, that is, of the Angel in the shape of a man, and whose measuring is to be understood *humano more*, by extracting the square Root : Now the Root of 144, is *Twelve*, which shows the height and

and thicknes of the wall, and being *Twelve*, it denotes again the pure *Apostolicallness* of the frame thereof, and the strength of it from this *Apostolical* fabrick thereof.

18. And the building of the wall of it was of *Jasper*, the Hebrew word, which is rendred by the Septuagint *ἰασμς*, is יִדְּלִים, which is as much as *Idibus resistens*, as *Grotius* Notes; which is not to be subdued by the knocks of the hammer, but rather so strong, that it breaks all that strikes against it: In which sense the wall being of *Jasper* signifies how firm and inexpugnable it is throughout, and is a symbol of *invincible patience* or fortitude, without which all the rest of the vertues are in a manner useless, especially in the day of tryal. And the City was pure gold like unto clear glass: Whence it perfectly resembles the Amber in *Ezechiel's* Vision, which is that Divine Element of Regeneration, as I elsewhere more fully show: But the golden colour is the tincture of the Spirit of Love or Charity, which high perfection (and the highest that is) of the Soul, I conceive to be here signified by *Gold* in this Vision where ever it is mentioned. Gold being by far the most *Noble* of all Metals, most *pure*, and most *permanent*, as the Apostle takes notice that *Charity* is, which never fails, whatever becomes of other Gifts and Graces. And this City is the *Philadelphian* Interval of the Church, whose proper character is *Divine Love*.

19. And the Foundations of the Wall of the City were garnished with all manner of precious stones; that is to say, the beauty of them was the garnishing, but the substance of them the safety of the City, which is the end for which walls are built.

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The first foundation was a Jasper : That by *Jasper* more peculiarly was signified the holy Spirit, that is said to be the *Luminary* of this City, I have noted above. But he is not only the *Luminary* of this City, but the first foundation of the Wall thereof, that is, the principal ground of their safety, *Ephes. 3. 16.* *That he would grant you according to the riches of his Glory, to be strengthened with might by his spirit, &c.* And a little after, *That ye being rooted and grounded in Love, τὸ ἀγαπᾶσθαι αὐτοὺς*, having your foundation in Love, &c. which is this Spirit of Love, the first foundation of the wall of this City : And which is such a Spirit as will drive away all evil or foul Spirits, such as have their haunts in the ruins of *Babylon, chap. 18, vers. 2.* as the *Jasper-stone* is said in *Dionysius Afer*, to be an Amulet against all *Empusa's*, and other Specters : And others write of it, that it stops the tumults of thoughts, and inconstancy of mind arising from the motions of the blood, which in an higher sense is the proper office of the Holy Spirit, of which the *Jasper* is a symbol. **The second a Saphir :** The *Saphir* is a stone of the colour of the Heavens, which therefore is a fit note of *Heavenly-mindedness*; and is said to be an Amulet against *Lust* : This is another security of their City, that they set their mind upon Heavenly things, whereby they escape the pollutions of the earthly. The *Saphir* therefore is a fit means to keep the New *Jerusalem* in her pure *Philadelphian* condition, that is to say, in the *Holy* and *Divine Love*, which is counterdistinct to Lust and Wantonness, of which some Sects that have pretended too early to this *Philadelphian* State, have been, I fear, over-justly suspected. **The third a Chalcedonie**, which is a kind of *Carbuncle*, a glowing Gemm

Gemm like fire, which signifies *Holy Zeal*, which keeps the *Philadelphians* from sinking into that nauseous state of lukewarmness, which is so severely reprehended in the Church of *Laodicea*, and which brings *Gog* and *Magog* upon them at last. **The fourth an Emerald**; *Smaragdus*, the Hebrew word is ברקא, which has its name from casting forth lightening, as when it thunders, whence in *Cornelius à Lapide*, it is called also *Ceraunius*. This denotes that safety which the City has by those *Boanerges's*, those powerful Preachers of the Gospel assisted by the Spirit, such as appeared under the seventh Vial, and batter'd down the Cities of the Nations: who serve also for the preserving their own City, better than Cannoneers playing from the walls thereof.

20. **The fifth a Sardonyx**: A stone of a three-fold colour, beneath *black*, in the midst, *white*, and above, *reddish*: This I conceive may denote the due frequenting of the *Sacrament* of the *Lords Supper*, as the Gates of the City, with the Angels, that is, Pastours or Bishops to admit Converts, signified the *Sacrament* of *Baptism*: The *Black* therefore at the bottom is the *Death* of our Lord the foundation of the solemnity that celebrates his death till he come; the *White* the *Bread*, and the *Red* the *Wine*, the Elements that are made use of in the Celebration of his Supper. And this is a good hold to the Church from relapsing into *Heathenism* again, as some Enthusiasts have seemed too prone to do. **The sixth a Sardius**, in the Hebrew it is called אודם, *Odem*, from the colour of *Blood*; which may signifie these two things: The profession of our readiness to lay down our Lives for the Faith of Christ, and also a due remembrance of those horrible Cruelties, Butcheries and

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Massacres

Massacres of both the Pagan and Paganochristian Po-
 lity, the Whore that is said to be drunk with the blood
 of the Saints, and with the blood of the Martyrs of Je-
 sus, and so retain an eternal watchful aversion from
 so detestable a Religion. This is also one part of
 the wall of safety about the New Jerusalem. The
 seventh a Chrysolith, or the stone that has its de-
 nomination from Gold. Whether the Philosophers
 Stone may be hereby prefigured, I leave to the Chi-
 mists to consider; but because that Knowledge is
 vulgarly held the very top of all Natural Knowledge,
 by this Stone it's likely is signified the flourishing of
 the most profound and useful Natural Wisdom in
 this New Jerusalem, that Humane Nature is capable
 of. And besides, it is written of the Chrysolith,
*That it does, confortare intellectum, pusillanimitatem
 stultitiámque auferre, & sapientiam animique constan-
 tiam promovere.* So in this also it is plain, that there
 consists part of the safety of the City. But this Chry-
 solith, besides Wisdom, may also signifie firmness of
 Love, whereby the Stones of this Living City of God
 are held fast together, which is an egregious ground
 of safety indeed. The eighth a Beryl, a Stone ex-
 cellent to make Collyriums or Eye-salves of; the want
 of which is upbraided to the Church of Laodiceas,
 whereby as by other defects she was made obnoxious
 to the Rabble of Gog and Magog, that at last besie-
 ged her: This Stone therefore is a good prop from
 falling into the Laodicean State, and for the keep-
 ing the Church safe in the Philadelphian, their eyes
 being cleared by this Collyrium, and enabled by their
 quick-sightedness, to foresee afar off how they are
 to order their affairs for their safety. The ninth a
 Topaze, which either has its name from the Island

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Topazus, according to *Pliny*, which is so called in the *Troglodytick* Language from *τρογος* to seek, Mariners with much ado finding it out by reason of being wholly covered with mists; whence this Stone may be a fit symbol of a generous and noble desire of the Soul, to find out the dark mysteries of the Nature of God and his Providence, whereby her affections are drawn upward from the dregs of this Earth: Or else, as some would have it, the word may be made of the Article *το* and *τοζιον*, which is from *το Aurum solidum*, solid Gold, or Gold well purified, for that makes it the more solid: This is that *Gold tryed in the fire*, which Christ counsels the *Lauderburgh* Church to buy of him, for want of which she had become so poor and miserable. This *Topazus* therefore may well be a Stone in the wall of the *Philadelphia* Church, to keep her still in that condition, it signifying *pure love firmly radicated* in the Divine Element of Regeneration. The tenth a *Chrysoprasus*, a Gemm of an *austere* colour, as *Grotius* and others have noted, but the *Golden* colour being mixt with it, it signifies *Animum subristem & benignum*, the best temper of mind in the world, and most like to our blessed Saviours. This is a great conservation of that Reverence that is due to Holy Personages, when lightness and mirth diminisheth their estimation. And those whom by this artifice they would win, ordinarily feed onely on the sweet of their conversation, but let the wholesom alone, like fishes that have a trick to nibble away the bait and avoid the hook. The eleventh a *Jacinth*, which is a Stone of a bright, clear skie-colour; which therefore signifies that inward cheerfulness, calmness and serenity of mind in this state of the Regenerate,

which the Apostle calls, *Righteousness, and Peace, and Joy in the Holy Ghost*, which they having once tasted, they will be ever, unwilling to be deprived of, and therefore never like to relapse from the state of *Philadelphia*, or the *New Jerusalem*. **The twelfth and Amethyst** : This Stone is an Amulet against drunkenness, as the Notation of the word does plainly import, too frequent a vice in the *Sardian Church*, to be drunk with Wine or strong Drink, as it was for the Whore of *Babylon* to be drunk with the blood of Saints and Martyrs : But the *Philadelphian* keeps free from this debauchery, which is her great security from error and danger. Of this wretched sin is that complaint of the Prophet, (*Esa. 28.*) *The Priest, and the people have erred through strong drink, they err in Vision, they stumble in judgement* : Wherefore if this *Amethyst* were not one of the stones of the wall in the *New Jerusalem*, they would soon be exposed to the Armies of *Gog and Magog*, that would invade the City----- *somno vinoque sepultam*, overwhelmed with sleep and wine. Wine and strong Drink, and all other intemperance and gluttony diminisheth the understanding and judgement, especially in things of the greatest importance, makes men careless, and remiss, and destroyes all order and discipline, weakens the health of the body, and makes the soul incapable of the holy influences of the Spirit of God : So necessary a stone therefore for the safety of the City is this *Amethyst* to be placed in the wall thereof.

21. And the twelve Gates were twelve pearls, every several Gate was of one pearl ; which shows plainly the thing cannot be literally understood, unless there were Oysters, or other *Concha*, bigger than one.

one of these Gates or Porches. But in that the Gates, (*viz.*) *Inlets* into the City are said to be *Pearles*, that Gem sets out the condition of them that are fitted to enter into the City. For the colour of the Pearle shews the mild, innocent, child-like meekness of them that are fit to enter, as our Saviour has declared : *Unless you be converted and become as one of these Children, you cannot enter into the Kingdom of God.* The Notation of the word also intimates what is requisite to Baptism, (*viz.*) *Repentance* : For *μυσγυρον*, *Unio*, from whence *μυσγαρισμός* is derived, alludes to *מר נרן*, the mixture of bitterness, which denotes the wholesome cup of *Repentance*. But the whiteness of the Pearles may insinuate also the washing away of the guilt and stain of Sin in the Sacrament of Baptism, which Interpreters make these Gates to be a symbol of. And the Street of the City was pure gold, as it were transparent glass : The street, that is *Forum Urbis*, as *Grotius* notes, the publick place where they meet and transact businesses : It is said to be *pure gold*, like to *transparent glass*, because they converse one with another *bonâ fide*, in pure love and sincerity, as if they were transparent to one another, and could see one anothers hearts and thoughts.

22. And I saw no Temple there. No such Temple as was amongst the Jews ; which together with the Divine Residence supposed in it, as being deemed the house of God, is properly called *Naos*. Such a Temple as this there was none in the *New Jerusalem*. For the Lord God Almighty, and the Lamb are the Temple of it. The eternal Deity is the object of their worship, and the Lamb, the body of.

of Christ, the Holy Catholick Church, is the house wherein he resides, the same with the City it self, which from his presence there is called *Jehovah Shammah*, *Ezech. 48. 35.* God therefore immediately residing by his Spirit in the hearts of his people, the Citizens of this *New Jerusalem*, this is instead of the Temple of the Ancient Jews: And according to the Prophetick stile, *Lamb*, will more naturally (though it does not so usually) signifie the body of Christ his Church, than Christ himself.

23. And the City had no need of the Sun, neither of the Moon to shine in it: This may allude to *Isai. 60. 19.* *The Sun shall be no more thy light by day, &c.* But the more peculiar sense of the place, I conceive, according to the Prophetick stile, (which makes the Sun the *highest Power* in any Polity, and the Moon next to it, as an *Emperour* and an *Empereß* in an Empire, or an *Universal Patriarch* and *Emperour*, as the Popish Interpreters expound the two great Lights, the Sun and the Moon, the one of the *Pope*, the other of the *Emperour*, the *Ecclesiastick Power* being the Sun, the *Secular* the Moon;) the sense, I say, is this, That no man imagine any necessity in those dayes, when the Kingdoms of the World shall become the Kingdoms of the Lord, and of his Christ, that there should be any such *Oecumenical Patriarch*, *Pope* or *Bishop* over the Church of Christ, or any *Universal Monarch* or *Emperour* over his whole Empire, it is expressly said, that the City had no need of the Sun, neither of the Moon to shine in it, no need of any one *Universal Prelate*, and *Universal Monarch*, as some would fancy the *Pope* and the *Emperour* to have been. For the

the Glory of God did lighten it ; that is, the Spirit of God which is compared to the *Jasper-stone*, *vers. 11.* which is said to be the *Luminary* thereof ; this is the *Sun* or *Supreme Power* thereof ; which is to hold all together. And the *Lamb* is the light thereof ; namely by shedding the promised efficacy of his Spirit into it. The Kings therefore of those many Kingdoms, that in those dayes become the Kingdom of Christ, shall have no other Supreme Head over them but Christ himself, but be as the four and twenty Crowned Elders before the Throne of the Lamb, and have no other *Superiour*, neither *Patriarch* nor *Monarch* but he. Of those times is said that of *Isai. chap. 24. 23.* *Then the Moon shall be confounded, and the Sun ashamed,* (all that have borne themselves as Universal Monarchs in Church or State hitherto) *when the Lord of Hosts shall reign in Mount Sion and Jerusalem,* namely in this *New Jerusalem*, and before his *Ancients gloriously* ; those *Ancients* described, *Chap. 4.* as cloathed with white rayment, and sitting upon Thrones with golden Crowns on their Heads ; which signifie the Kings of those Times when Jew and Gentile shall make one Fold, and the Church be reduced to her Apostolick purity in the blessed *Millennium* ; over whom there will be no Head but God and Christ, nor will they have need to be held together in one Universal Kingdom of Christ by any other Tye than his Laws, and the Union of his Holy Spirit, which will be so abundantly shed forth in their hearts in those days, namely in the *Philadelphian Succession*.

24. And the Nations of them that are labeled shall walk in the light of it ; *Extra Ecclesiam nulla*

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is est salus, is a maxime amongst the Pontificians, confining Salvation to a blind implicit Faith, in the Infallibility of their Pope and Church : But the *Ja per-stone*, the influence of the Holy Spirit, which is the Light of this City, is that by whose guidance the Nations now walk in the wayes of Salvation : And the Kings of the Earth do bring their Glory and Honour into it : that is, turn Converts to this dispensation of the Spirit, where the Word and the Spirit is the Rule, not the blind Decrees of both a fallacious and fallible Polity of men, that adulterate Doctrine for their worldly interest.

25. And the Gates of it shall not be shut at all by day : Their prosperity, and great knowledge, and illumination will not make them proud, disdainful or careless of others happiness and salvation, but they will be ever ready to embrace and admit by Baptisme all Converts from all quarters of the World upon their sincere Repentance and Conversion. For there shall be no night there, no Adversity nor Ignorance in this *Philadelphian* Interval, while the Eternal Spirit of Love shines upon them : And therefore they will be alwayes ready at every one of their twelve Gates standing open to all the four quarters of the world, to admit all single-hearted and sincere Profelytes.

26. And they shall bring the Glory and Honour of the Nations into it : The best Spirits, and the most Noble and Considerable Persons of all Nations will flow in to them, and be profelyted by them, be admitted Citizens of the *New Jerusalem*, and Members of this truly *Holy* Catholick and Apostolick Church of Christ.

27. But

27. But (for so may *Kai* signifie) there shall in no wise enter into it * any thing, any person, that defileth, or is of a scandalous conversation, neither whatsoever, whosoever worketh abomination, that is, committeth Idolatry, though the Whore of Babylon would admit none but such, or maketh a lyer. No *Legend-mongers*, nor obtruders of absurd and impossible Doctrines, such as the Artificers of Babylon forged for filthy lucre-sake, no such may be admitted to come into this City, whose Gates are pure Pearl: But they only who are written in the Lambs Book of Life, as breathing after a Life suitable to his: But the description of this Glorious City is not yet finished, it reaches further into the five first Verses of the following Chapter.

NOTES.

CHAPTER XXL Vers. I.

. By a *Lemmatosynechia* as it is called, &c. *Lemmatosynechia* is an *Apocalyptick Scheme or Figure*, whereby, as the word signifies, the Cortex, or outward Letter of the Text is held together, or continued in such sort, as if there were a real connexion and dependance of one part upon the other, when as in the inward sense there is no such matter: An elegant instance of this is to be found, Chap. 16. vers. 18, 19. where upon the mention of the great Earthquake it is presently said: And the great City was divided in three parts; as if that Division had been a disruption caused by that Earthquake, when as what is meant by that

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great City, were three distinct parties before. A like example of this figure is also, Chap. 11. vers. 7, 8, 9. where the two Witnesses are said to be slain, as it were at the ending of their witnessing, and their dead bodies to lye three dayes and an half unburi'd, where the three dayes and an half are set at the end of the One thousand two hundred and sixty dayes, as if they were the latter end of them, when as they in truth commence as high as the One thousand two hundred and sixty dayes, and at the same time with them. But the Parable runs smooth in the outward Cortex, as if they were distinct, and the death of the Witnesses for three dayes and an half together, occasioned by their One thousand two hundred and sixty dayes prophesying: See also, Chap. 19. vers. 5. But as eximious as any is this present example of a Lemmatosynechia, the mention of a New Heaven and a New Earth being immediately made upon the burning of this Natural Earth: Which therefore in the Cortex implies, that the destroying of that gave occasion of making a New Heaven and a New Earth, when as they are not Natural but Political, as both Grotius and Doctor Hammond acknowledge, and the Text will extort it from any one that reads this twenty first Chapter considerately.

Vers. 27. Any thing, any person, &c. It is usual with St John to put the Neuter Gender for the Masculine, as Joh. 6. vers. 36, 38, 40. See Grotius upon the place.

CHAPTER XXII.

1. **A**ND he shewed me a pure River of Water of Life, clear as crystal, proceeding out of the Throne of God, and of the Lamb: What this River may signifie, that in * *Amos* may * Chap. 5. be a Key to: *Let Judgement run down as water,* verf. 24. *and Righteousnesse as a mighty stream.* Again, touching the uttering of Divine and Holy Doctrines, it is said of God, *Ecclesiastic. 24. 25. He filleth all things with his Wisdom, as Phison and as Tigris in the time of the new fruits. He maketh the Understanding to abound like Euphrates, and as Jordan in the time of Harvest, &c.* Wherefore this River of water of Life from the Throne of God, is the faithfull and effectual Administration of Justice, and pouring forth Holy and Wholesom Doctrines and Monitions in the demonstration of the Spirit, by them that are in highest Authority, in this City of God, which Authority is understood by the *Throne of God*, and of the *Lamb*, who in right of his Father is Supreme Governour over all, and the immediate actuator of his Vicegerents.

2. In the midst of the Street of it, that is, in the midst of the *Forum* of the City, or broad open place where their meetings were to serve God, consult of their Affairs, and administer Justice. And of either side of the River, which ran from thence through the City, was there the tree of Life, that is, Trees of Life, else how could they be in rows on this side and that side the River? By which

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Trees,

Trees, according to the Prophetick stile, must be understood *Men*, and that not of the meaner sort, but *Grandees* in Church and State. And being they are called *Trees of Life*, it intimates a State quite contrary to that of the wicked; (*Jud. 12.*) *Trees whose fruit withereth, without fruit, twice dead, &c.* beside that it signifies, that the Life of the Lamb is in them: Which bare twelve manner of fruit, and all worthy the profession of the pure Apostolick Faith; and yielded her fruit every month of the year: So uncessant are they in the bringing forth the fruits of true Faith, which are good Works. Here seems to be an allusion to the description of the Righteous Man, *Psalms 1.* *He shall be as a Tree planted by the Rivers side, &c.* And of these happy times of the *Messias* in the expected *Millennium*, is that, *Psalms 72. 7.* understood: *In his dayes shall the Righteous flourish, like a Palm Tree, as it is elsewhere said; or, like a Cedar in Lebanon.* The sense therefore is, That by the free current of Justice, and the countenancing pure Doctrine from the Higher Powers, which the *Throne of God* intimates, Holy and Good Men both in Church and State will be in Authority and Esteem to manage the Affairs of Christ's Kingdom, obliging all unto them by their Christian Goodness and Equity, which is the constant *Fruit* which they bear. And the leaves of the Tree were for the healing of the Nations; that is, the People of those several Nations which are then brought under the Empire of Christ: Which is an insinuation of the gentle but effectual *Healing Discipline*, which will be in this *Philadelphian Interval*. Those
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are the *leaves* of these Trees to heal the sores of the People, by gently drawing away the corruption, whatever may be remaining in them.

3. And there shall be no more curse; no *revocation*. No more furious *Papal Anathemas*, or Excommunications to depose Kings and Princes, and to involve the Christian World in blood. But the Throne of God and of the Lamb shall be in it: that is, Christ shall be in it. The meek Empire of the Lamb of God shall obtain after the Tyranny of the bloody Antichrist, or two-horned Beast, who wore the Horns of the *Lamb*, falsely pretending to be his Vicar, but spoke like the *Dragon*, decreeing Idolatries, and barbarous persecutions: And his servants shall serve him; they shall serve him with a willing and prompt mind in this day of his power.

4. And they shall see his face; They will enjoy the full light of the Glory of God in the face of Jesus Christ. His Life and his Spirit will be most palpably and sensibly revealed in them. And his name shall be in their foreheads. It shall also be plain to all from their outward Conversation, whose they are, and to whom they belong, (*viz.*) That they are the faithful Servants of Jesus.

5. And there shall be no night there: No ignorance, nor any persecution for not being ignorant, and for not admitting of things blasphemous and impossible. That ignorance is the Mother of Devotion will be out of date in those days, which Principle fate like the darkness of midnight on the Church during the time of the Idolatrous Hierarchy.

chy. And they need no candle, no factitious lights or false Instructions of carnal men : ~~For the light~~ of the Sun, no pretended *Infallibility* of the Pope, whom his flatterers make the Universal Sun of the Christian World, and put the Emperour like the Moon under his feet. For the Lord God giveth them light ; namely, by his Word and by his Spirit, and they shall be no longer slaves to the cunningly contrived Opinions of men. And in this freedom of the Light of the Word and Spirit they shall reign for ever and ever, that is, this Kingdom of Christ shall never be subjected again to the power of the wicked. Nor shall that numerous rabble of Gog and Magog, be able to take this City, but it shall continue to the visible Coming of Christ to judgement, and his sentencing all the Ungodly to the Lake burning with fire and brimstone, which is the second Death.

6. And he said unto me, **These things are** faithfull and true ; namely, these predictions of the Excellent state of the Church in the *Philadelphian* Interval, described or set out by the *New Jerusalem*, and as stupendious as it may seem to flesh and blood, yet is a most certain truth. And the Lord God of the holy Prophets sent his Angel to shew unto his Servants, both this great Mystery of the *New Jerusalem*, and other things, the things which must shortly be done, namely under the first six Seals.

7. Behold, I come quickly to support my Church in her *Smyranean* condition under the second, third, fourth and fifth Seals, and to deliver her from her Persecutions under the sixth. Bles-
sed

led is he that keepeth the sayings of the Prophecy of this Book : that is, That observeth what is writ therein for his own Direction and Comfort.

8. And I John saw these things and heard them, and when I had heard and seen I fell down to worship before the feet of the Angel which shewed me these things ; and amongst other things, the great Glory of the Catholick or Universal Church, set out by the description of the *New Jerusalem* : Which did so overcome him with joy, as that assurance of the Conversion of his own Countrey-men the Jews, that again he was carryed away into the greatest Affection and Veneration for the Messenger of such enravishing news.

9. Then saith he unto me, See thou do it not : For I am thy fellow-servant, and the fellow-servant of thy Brethren the Prophets, (*viz.*) of those that truly believe in, and bear witness of Jesus Christ by the inspiration of the Holy Ghost. And of them which keep the sayings of this Book : That observe them, understand them, and believe them, and have faith and courage to act accordingly : which no man can do, but by the power of the Spirit of God : **Worship God** : Accordingly as our Saviour has prescribed, Thou shalt worship the Lord thy God, and him onely shalt thou serve.

10. And he saith unto me, Seal not the sayings of the Prophecy of this Book, as if it concerned onely Times afar off, or many ages to come : For the time is at hand, that is, The time of exercising.

ercising the Faith of the true Followers of Christ in the *Smyranean* Interval of the Church, and of discovering the barbarous and brutish-cruelty of Paganism against them : Which Tragedy will be acted over again in the *Pergamenian* and *Thyatirian* Intervals of the Church by a Pagano-Christian Synagogue ; whereby the Faith of the True Church will be exercised, and more illustriously appear, and the wickedness of a false hypocritical Hierarchy more notoriously manifested to the World, Divine Providence administering occasion for the discovering both in their colours, not forcing the Wills of either by his Absolute Omnipotency. Whence it follows in the next Verse :

11. **He that is unjust let him be unjust still, and he that is filthy let him be filthy still :** Let their unjust cruelty, and barbarous persecution, and foulness of Life, and filthiness of Idolatry go on in the Pagan, and afterwards in the Pagano-Christian Polity, till they are ripe for Judgment, I will not stop them. **And he that is righteous let him be righteous still, and he that is holy let him be holy still ;** that is, increase more and more in honesty of Conversation, unblameableness of Life, and purity in Religion, and in Zeal against all Idolatry, not refusing the assistances of my Spirit and Grace.

12. **And behold I come quickly, and my reward is with me, to give every man according as his work shall be.** I will demolish or abolish the Pagan Religion, and set up the Christian under the *sixth Seal* in the Reign of *Constantine*, and judge the *Whore*, the Idolatrous Hierarchy under the *sixth Trumpet*,

Trumpet, and utterly destroy her under the *seventh Vial*, and he that is righteous growing still more righteous, and he that is holy still more holy, introduce the glorious State of the *New Jerusalem* under the *second Thunder*. These things are within the compass of my Providence and Power, and therefore will certainly come to pass. For,

13. **I am Alpha and Omega, the Beginning and the End, the first and the Last.** My Kingdom shall out-last all Kingdoms, neither shall any Power upon Earth survive my Reign in the Holy City *Jerusalem*: Whence follow the words of Saint *John*, as relating to those Times.

14. **Blessed are they that do his Commandments,** that walk uprightly according to the external Word or Law: **That they may have right to the Tree of Life;** that is, be baptized at last into the dispensation of the Spirit of Life in the New Birth, **And may enter through the Gates into the City,** that is, be baptized and admitted Citizens, in order to the aforesaid attainment, to be true Members of this Living Church of Christ, the *New Jerusalem*, and enjoy all the holy and healing privileges thereof, which have been above described.

15. **For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a lie;** that is, brutish, obscene and Atheistical men, and juggling pretenders to Miracles, and Kainish Persecutors had they but Power, and in the mean time gross Idolaters, and either lovers of lying Legends, or Inventors of them: These unclean Birds are kept out

of the *New Jerusalem*, but have their dismal haunts in the rubbish and ruins of the demolished *Babylon*, as has been observed above.

16. **I** Jesus have sent my Angel to testify unto you these things in the Churches, alluding to the Churches in *Asia*; which signify the whole succession of the truly Catholick and Apostolick Church to the end of the world. The Churches therefore for whose use this Book was written, are the Churches in *Smyna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia* and *Laodicea*. The whole Book of the Apocalypse is as it were an *Epistle* to them *all*, as they are concerned in their several Successions. Which passage is a farther confirmation of the Prophectical sense of the Epistles to the seven Churches in *Asia*. **I am the Root, and the Off-spring of David.** * Which may denote his Divinity and Humanity; as also his being the Off-spring or Son of *David* the true Messiah, his Right to the Kingdoms of the Earth, as it is foretold in the second Psalm, *Ask of me and I will give thee the Nations for thine inheritance, and the utmost parts of the Earth for thy possession.* And therefore because of the greatness and glory of his Kingdom, it follows, **And the bright Morning-Star.** In the *Sardian* Interval he was onely the *Morning-Star*, (here the bright Morning-Star) which is a sign this saying glances at the *Philadelphian* Interval in the commencement thereof under the last Vial; which suits with the saying of *S^t John* in the next Verse.

17. **And the Spirit and the Bride say Come:** The Spirit, because this is the commencement of those Times that are properly called the *Reign of the Spirit*

Spirit by the *Cabbalists* : And the *voice* of the *Bride* is added as a Testimony of the Churches desire of the settlement of things into the Glorious Condition of the *New Jerusalem*, upon the destruction of the blood-drunken Idolatrous *Babylon*. And let him that heareth, say, *Come* ; that is, Let him pray for the acceleration of so glorious a settlement of things. And then our Saviour speaks, (for this latter part of the Chapter, from *vers. 10.* to the end, is a kind of Dialogue, as both *Peganius* and *Grotius* have observed) And let him that is athirst come, that is, He that sincerely hungers and thirsts after Righteousness. And whosoever will, that is, whosoever has a Will and Desire, let him take the waters of Life freely. Let him enjoy the happy privilege of this Living City of God, and so grow up in all true Holiness and Godliness in Communion of the Spirit. This privilege shall he enjoy, *Supra*, *gratis*, or freely, without money, as the Prophet speaks.

18. For I testify unto every man that heareth the words of the Prophecy of this Book, If any one shall add unto these things : Interpreters, and not without reason, take this to be a commination to terrifie men from being so negligent as to let any *Errata* slip into the Copies of this Book of Prophecies, where every word was so curiously weighed by the Pen-man thereof ; or from being so bold as on purpose to alter any thing therein, by adding or taking away : * But I conceive also, there is besides this a further sense, and that it is a prohibition from bringing in their carnal Inventions to add, inconsistently with the pure Apostolick Doctrines and In-

statures of this City : Whosoever would do any such thing, God shall add unto him the plagues that are written in this Book, whether they concern this Life, or that which is to come, the sulphurous lake of fire, which is the second Death.

19. And if any man will take from the words of the Book of this Prophecy, and be faint-hearted, or of little or no Faith, and contend there never will be such an Excellent State of the Church upon Earth, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in this Book. He shall never be able to enter into the blessed New Jerusalem state, by reason of his unbelief.

20. He that testifieth these things, saith, Surely I come quickly : that is, for the fulfilling of the Visions of the *first six Seals*, and what contemporizeth with them, to assist his Church, and support them in their *Smyranean Affliction*, and to defeat the Enemy under the *sixth Seal*. To which Saint John answers, Amen : Even so, Come Lord Jesus. This was seasonable for Saint John to say in his time, in reference to Christs Coming to subvert the Power of the old *Dragon*, and abolish Paganical Idolatry and Tyranny : As it was also in the *Pergamenian* and *Thyatirian* Intervals for the oppressed and afflicted Church to say in respect of his coming to judge the *Great Whore*, the *Pagano-christian Hierarchy*, who had been drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus : And in the *Sardian*, that he would consummate the Judgement begun to be executed on the false Prophet, who is perfectly to be consumed under the *seventh Vial*. And lastly,

lastly, in the *Laodicean* Interval, it will be again very seasonable, by reason of the inclining of things again to worse, to pray, *Come Lord Jesus, come quickly*, so that general judgement, when Death shall be swallowed up into Victory, and all the Saints shall be translated into the incorruptible state of heavenly Bliss and Glory. And this whole *Book of Prophecies*, being as it were one entire *Epistle Monitory* to the Church of God throughout all Ages of the world; as there is mention *Vers. 16.* of *witnessing these things to the Churches* (in *Asia* no doubt) that is, over the face of the whole Earth, and successively through all Ages or Intervals, (from Saint John's time to the end of the world) *Smyranean, Pergamenean, Thyatirian, Sardian, Philadelphian* and *Laodicean*; This whole Book, I say, being such a general *Monitory Epistle*, it is but futable that he conclude with that usual form of valediction in the Epistles of the Apostles.

21. The Grace of our Lord Jesus Christ be with you all. Amen.

NOTES.

CHAPTER XXII. *Vers. 16.*

Which may denote his Divinity and Humanity, &c. This any one that firmly believes the Divinity of Christ, and that he is the Eternal Logos, united with the Humane Nature, will easily admit to be suggested here; though Grotius is content to understand no more by *Radix Davidis* than *Surculus Davidis*, and I must confess,

confess, that according to the use of the Hebrew word, Radix is sometimes the same with Surculus: But being that Root ordinarily signifies that from which another grows, not that which grows from another, and that this sense here is both true, and more ample and sublime, and therefore more suitable to the Genius of the Apocalypse, I thought it was more probable to be meant here; as also in the fifth Chapter. And generally the Ancients go that way, Ambrosius, Aretas, Andreas Cæsareensis, and others. See Ribera on the place.

Verf. 18. But I conceive also, there is besides this a further sense; and the truth is, that other sense does very hardly agree with the beginning of the Verse, Συμμετρουμεν &c, For I testifie: In so much that Ribera is fain to acknowledge, that &c here is only an expletive Particle, and signifies nothing at all. And adds further, how several MSS. are without &c, and Grotius follows those Copies. But if &c, and the force thereof be retained, and we read, For I testifie unto every man, it involves a reason, why every man should close with this free Invitation made before, implying, that this excellent state of things is really intended by Christ, a state so pure and so perfect, and that all other things condemned in this Book are to be rejected. And therefore he that would either admit or soist in any of those rejectaneous things, or hypocritically diminish the Faith or Belief of so great perfection of the Church, as there is set out by the description of the New Jerusalem, the Commination is to him. And this threatened punishment is also an argument of the truth and seriousness of Christs proposal; which I would have them seriously to consider, that make it their business to decry all hope of those good Times, when Peace, and Truth, and Righteousness

teousness shall Reign upon Earth, to lull themselves and others asleep in their sins. And farther to confirm this sense of ours, Dr Hammond upon this and the following Verse; Whosoever, says he, shall go about to infuse any other expectations into men than what are agreeable to these Visions, God shall bring on him the Judgments that are denounced against Gods greatest Enemies. And whosoever shall derogate any thing from the Authority of this Prophecy, or occasion mens not receiving the admonitions of Christ, (he might have added also, or their not believing his promises) contained here in every part thereof, of which that of the State of the New Jerusalem is one of the chief, God shall cast him off, and account him incapable of all the blessings which are here promised to the faithful Christians. Which Paraphrase of this Learned and Pious Doctor of our Church on these two Verses, is not much unlike ours, which is no small Argument for the naturalness of the Interpretation, in that, though we disagree in other things, we both agree in this.

THE

THE EPILOGUE.

I Have now, Reader, I hope made good the promise of my Title Page, and exhibited to thy view and judgment, as well a *plain and perspicuous* as *continued Exposition* of the *Apocalypse* from the beginning to the end. Which whole *Exposition*, though it be intirely of one piece, yet that more be not attributed to my performance than I deserve, the invention of every part thereof is not from one man, but whatever I have drawn in from others, it is like well concocted food, made a congruous and congenerous part of the whole body of my *Exposition*, I admitting nothing but what I first carefully considered, and if need was rectified, polished, illustrated, and amplified: And he that I am most of all beholden to, is that incomparably Pious and Learned person Mr *Joseph Mede*, once one of the Fellows of our Colledge, in whose steps where he treads right, I thought I was bound to insist, as also in any others so far as they are in a true path. For I account it a juvenile piece of pride and wantonness in any one to innovate where things seem right already, unless he bring that which is plainly truer. For this affectation of bringing something new in interpreting Scripture, does but disettle the minds of those that are to be informed, and makes the Holy Writt to lose its scope and efficacy, and to seem more uncertain, and obscure than indeed it is. And therefore *Enthusiasts* that attempt any *Exposition*

I.
Of what
Writers and
in what
way the
Author has
made use of
in his Ex-
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the Apoca-
lypse, with
a Monition
not rashly
to attempt
the ex-
pounding of
that Book,
without
consulting
former Wri-
ters.

ons of this Book, without carefully consulting the most likely Interpreters before them; it is no inspiration of the Spirit in them, but a blind puff of pride and vanity of mind, a blast of self-conceitedness, that drives them upon such rash and dangerous enterprises, out of a bold presumption, that others have not attempted these things as much in the fear of God, and with as good assistances of his Spirit, as they can pretend to. Such men as these seek not the interest of the true Apostolick Church, but do sacrifice to their own pride, and seek to be accounted somebody amongst men, or to make a confusion of all.

II.

The repeated Testimony of the Spirit of God, in the Apocalypse against the Idolatry of the Church of Rome.

But for my own part I can call God and my own Conscience to witness (and I think the circumstances of the times we are in may assure any one of my integrity in this protestation) that nothing but the mere service of the truly Catholick and Apostolick Church, has invited me to publish this my *Exposition* of the *Apocalypse*; as being fully perswaded of the truth, and manifold usefulness thereof, which I have showed in my Preface to the Reader, and that especially amongst the rest, that it does so plainly demonstrate both the Protestants freeness from the guilt of *Schism* as to the Church of *Rome*, and the Church of *Rome's* guiltiness of that hainous and intolerable crime of *Idolatry*, which is a further confirmation of the Protestants freeness from the guilt of *Schism*. I confess that our Writers by sound and irrefutable Reason, have proved the Church of *Rome* guilty of this crime: But by reason of the hardness of the hearts, or foreheads of our Adversaries, God himself has set his hand again and again in the *Apocalypse*, to this Accusation, or rather as a truly infallible Moderator, has decided the Controversy on the Protestants side expressly,

expressly, and repeatedly against the Church of Rome.

I will hint some few examples, as in the Prophecy of the *Seven Churches*, (my *Exposition* whereof is so confirmed in the tenth Chapter of it, to omit other arguments, that I think it is impossible for any man that is not prodigiously laden with prejudice not to be convinced) there, in the Epistle to the Church in *Pergamus*, and again in the Epistle to the Church in *Thyatira*, both which successions of the Church succeed the *Smyranean*, which are those ages of the Church in which the Church suffered bitter Persecutions from the *Pagans*, doth the Spirit of God complain of their eating *Idolothya*, which is turning the Lords Supper, which is a Feast upon a Sacrifice, into an Idolatrous Solemnity, like the eating of things Sacrificed unto Idols: In which the Idolatry of their Mass is plainly perstringed. And this is evidently in the successions of the Church, after she had got the victory over crude Paganism. Again in the *Sealed-Book-Prophecie* where such an Exposition we have given out of Mr Mede of the six first Seals, as against which neither Papist nor Protestant can justly except, and whence the six Trumpets must needs shoot into the *Pergamemian*, and *Thyatiran* Successions of the Church; it is manifest that *Saracens* and *Turks* under the fifth and sixth Trumpets, invade the Empire as a Scourge for their Idolatry, as plainly appears from *Ch. 9. v. 20.* where the rest of the men that were not killed by these Plagues are said *not to repent them of their worshipping Demons, and Idols of Silver, and Idols of Gold, &c.* Where *Damans* according to the Greek idiom, signify either Angels, or the Souls of men, any Spirits out of Terrestrial bodies, the Souls

of Saints and Spirits of Angels. And lastly in the *Opened-Book-Prophesy*, Chap. 11. what is the *treading under-foot the outward Court by the Gentiles* for forty two months, but the over-running the Empire again with Idolatry and Persecution (of which *Gentilism*, or *Paganism* consists) for so many months, or *Semetimes* of months of years? And what the 7000. *names of men*, *vers.* 13. but Idolatrous Titles, or men of those Titles that belong to the *seventh head* of the Beast which is an Idolatrous head? And Chap. 13. *vers.* 1. the Beast there rising out of the Sea with ten Crowned Horns, plainly shows it is the Empire after its division into so many Kingdoms. Which therefore is under the seventh head. And all the seven heads there are said to have names of Blasphemy upon them, that is of Idolatry. Besides, this Beast is said to be the healed beast, and the image of the Dragon that received the deadly wound in his fight with *Michael* and the Martyrs. Which plainly shows that the Empire after Christianity was settled in it, became again an Idolatrous persecuting Beast, as the old Pagan Empire was. And lastly, (not to number up all we might) Chap. 17. the Whore of *Babylon* with her cup of Fornication, that is of Idolatry, in her hand, as *Grotius* himself cannot but interpret it, and sitting upon a Beast full of Names of Blasphemy, that is of Idolatry, again, even according to *Grotius*, what can this be but the City of *Rome*, and the Roman Empire become Idolatrous? But they put it off by saying, it is the Pagan Empire, and *Rome* Pagan; which is a thing impossible. For the Woman here sitting upon the Beast, that *was*, *is not*, and yet *is*, which was never true of the Roman Empire, till after it had been Christian, it cannot be understood of the

the Roman Empire Pagan. And that conceit of *Domitian* being this Beast, it is such a childish trifle or sleight whistle, that it is a wonder to me that any one that had any freeness of judgment, or soundness of reason, should ever fancy such a thing: but having spoken of this in my Preface I will say no more of it here. From these few places to omit several others, it is abundantly evident that that truly infallible Moderator, even the Spirit of God himself, has decided the controversy concerning the Idolatry of the Church of *Rome*, and has declared them guilty of that crime; and the Protestants guiltless of any crime of Schism, in leaving the Communion of that Church. Which is a thing seriously to be considered by all the Potentates of Christendom, that they may not listen to the voice of the blood-thirsty *Jezabel*, when she shall sollicite the Kings of the Earth, to the persecution of the Servants of God and Christ, because they cannot bow down to stocks and stones with her, nor submit to any other of her points of Idolatry.

Now for any invidious cavils against this firm III.
Protestant Exposition of the Apocalypse, I hope, Reader, thou wilt set as little by them as I do my self. For it may be it will be thought by some, an high piece of Rudeness and Incivility, in that this *Protestant Exposition* of the seven heads of the Beast, makes all the Emperours since the Apostasie of the Church into Idolatry, to be part of the seventh head, which is one of the heads of *Blasphemy*, though otherwise never so noble and vertuous. And the like cavils may be raised touching the Popes of *Rome*, though they be never so Learned and Pious, that they will make part of the two Horned Beast, that has the Horns of a Lamb, but the voice of a Dragon. And

The Authors Answer to certain invidious cavils against the Protestant Exposition of the seven Heads of the Beast.

I.

I must confess the same may be alledged against making those six forms of Pagan Government, Kings, Consuls, Dictators, Decemviri, Triumviri, and Emperours, six heads of *Blasphemy*. When amongst the Emperours it is well known, what an excellent example of vertue *Marcus Antoninus* was, and that *Tully*, a Roman Consul, for Wit, Vertue, and Eloquence, was the glory of the Roman Empire. But I can briefly answer for my self, that I never, since I understood *Tully*, and *Marcus Antoninus* to be part of those two heads of *Blasphemy*, had in the least the more diminishing thoughts of their Vertues and Perfections I had observed in them before. For I knew before, they were Pagan Idolaters, and that it was the privilege of their nature, to bear up so stoutly against the disadvantages of their Religion they were born under: And there is the same reason of excellent Emperors and other Princes of the *Pontifician* Religion. The profession of an Idolatrous Religion ought not to derogate from their natural, or acquired perfections; only all good men will heartily and solicitously wish that their souls were as safe as their personal reputation.

And I charitably judge of them of the Roman Church, who do not stick to call all Protestant Kings and Princes, be they never so great or never so good, *Hereticks*; (and by the punishment they allot to those they call so, any one may judge what wretches and vile persons they deem them,) that they intend notwithstanding no derogation thereby to their personal worth or vertue. But here is the great difference, that we call them nothing but what the Scripture calls them; but they nickname others against all reason and Scripture, adding to false and bitter words,

words, unjust and barbarous persecutions: And what we have said concerning Emperours and Kings, the same is to be said of the Popes of Rome. No Popes personal perfections and virtues are touched, but the Idolatrous and Antichristian constitution and frame of things, such as every Pope is to succeed into, and which make a Pope a Pope.

But as for my interpreting the two Horns of the Beast of the Episcopal Mitre, that no Protestant Bishop take exceptions, the interpretation is not mine, but *Josephus Acosta's*, as *Cornelius à Lapide* cites him. *De Tempor. Noviss. Lib. 2. c. 17. Duo cornua, Episcopalis putà Mitre sive Insulæ (hæc enim est bicornis) insigne fant. Videtur ergo quòd hic Pseudopropheta erit Episcopus quispiam Apostata, & simulator religionis, Ecclesiastici honoris proditor, qui draconis venenum suis sermonibus populo propinabit.* So near to the mark is the Interpretation of this Romanist. But in the meantime, the making the two Horns of the Mitre, the two Horns of the Lamb; (Lamb always signifying in the Apocalypse, either Christ himself, or his true Church) it is a manifest commendation of the order of Episcopacy, rather than any reproach thereto, as *Cornelius à Lapide* himself has observed upon the place.

And as for the sharpness of stile in my Exposition against the Idolatry and blood-thirstiness of the Roman Hierarchy; I am satisfied in my self, that I have not the least ill will to the persons of any Romanists, though I utterly abhor their Religion; and I had not been a faithful Interpreter of the Apocalypse, which in a great part of it is a very keen, but just Satyr against the gross wickednesses of the Roman Church, if my Exposition had not had also a due

IV.

His Answer touching his interpreting the two Horns of the Beast of the Episcopal Mitre, and his sharpness of stile in his Exposition.

keen-

keenness and sharpness with it to awaken them, if it were possible, out of their errors, into the acknowledgment of the truth. And that a main body of them will continue obdurate, even to the effusion of the *last Vial*; the clearness of the Vision has driven me to acknowledge such a *comminatory* prediction too likely to come to pass, unless a timely and sincere Repentance open a way to them for the embracing of the truth.

These few things I thought not amiss to take notice of, Christian Reader, that thou mayst take no offence at any thing, nor be entangled. Now according to my promise at the end of my Preface, I will present to thy view my general Table of *Synchronisms*, wherewith thou mayst refresh thy memory, as to the right order of the Visions whose Interpretation thou hast perused.

V. In the Table therefore presented to thy sight, let there be noted that principal Line of the whole Apocalyptic Scheme A D. divided into three parts A B. B C. C D. and let the whole Semicircle A Z D. contain the *Prophecy* of the *Sealed Book*, but the Semicircle A N D. the *Prophecy* of the *Opened Book*. But of those two particular Semicircles A L B. and B R D. the former contains the first six Seals, the latter the seventh, which comprehends the seven Trumpets. The six first of which Trumpets the Semicircle B M C. includes, and the Semicircle C N D. the seventh, distributed into seven Thunders, orderly distinguished by numbers I. II. III. IV, &c. as is done in the Seals and Trumpets. And to this Line, or row of *Seals*, *Trumpets*, and *Thunders* all the rest of the Visions, not only of the *Opened Book*, but of the *Seven Churches* may some way be annexed and applied by

Syn-

The Authors
Table of
Syn-
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explained.

page. 256.

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Synchronismes either proper and perfect, or by imperfect and partial, as we shall advertise as we go through them.

We shall begin with the *Antemedial* Visions, where A E B. is the Woman in travail, cloathed with the Sun, and Crowned with twelve Stars, *Rev. Chap. 12. vers. 1.* A F B. the Court of the Temple and Altar Commensurate, or Symmetrall, *Chap. 11. vers. 1.* A G B. the fight of *Michael* with the Dragon, about the Woman in travail, *Chap. 12. vers. 4, 7, 8.* A I R. the Church of *Ephesus*, or the *Ephesine* Interval contemporizing in part with the first Seal, *Chap. 2. v. 1.* R H K. the *Smyranean* Interval, which contemporizes with the latter part of the first Seal, and with the second, third, fourth and fifth Seal, and with the forepart of the sixth, *Chap. 2. vers. 8.*

The *Medial* Visions now follow, where B C. is the company of the 144000. Servants of God, sealed with the Seal of the living God in their foreheads, *Chap. 7. vers. 3.* B D C. the outward Court incommensurate, or *asymmetrall*, troden down of the Gentiles for forty two months, *Chap. 11.* B E C. the two witnesses clad in Sackcloth, and mournfully prophesying for 1260. days, *Chap. 11.* B e C. the same witnesses slain, and lying in the street of the great City for three days and an half. B F C. the Woman in the Wilderness there to be nourished for 1260. days, or for a time and times and half a time, *Chap. 12. vers. 6, and 14.* B G C. the seven-headed Beasts with ten Horns, whose deadly wound is healed, *Chap. 13. vers. 3.* B H C. the two-horned Beast, or false Prophet, the restorer or healer of the Beast, *Chap. 13. vers. 11.* B I C. the Virgin Company of the 144000. Sealed, of the Lamb, *Chap. 14. vers. 1.* B K C. that

great City, the Whore of *Babylon* sitting upon the seven-headed Beast, with ten Horns, which was, and is not, and yet is, *Chap. 17. vers. 3. 8.* K P R. the *Pergamontan* Interval, contemporizing with the latter part of the sixth Seal, and with the five first Trumpets. R Q C. the *Thyatirian* Interval, Synchronizing with some small part of the fifth and with the whole sixth Trumpet. As for L N C and M C. in these Visions, and C E H. and g H. in the following, they respecting the voices of the three Angels, and *Anaplerosis* of them, I shall take no notice of them here; nor is their placing, nor *Anaplerosis* so sound as what I have intimated in this my present Exposition of the *Apocalypse*, where these three Angels, *Chap. 14.* the first is assigned to the times of the *Turks* taking *Constantinople*, the second to the appearing of the Reformation, and the third to about the times of the fourth Vial, which being a more simple way, to me seems more assured. But we proceed to the *Postmedial* Visions.

Where C A H. H Y P. P Z Q. Q q R. R r S. S p T. and T o D. are the seven *Antisynchronals* of the seven Thunders. C A H. the Interval of the seven Vials, *Chap. 16.* C F H. the compendium of the Vials, *Chap. 11. vers. 16.* to the end of the Chapter. C B Q. the Interval of the *Savilian* Church, contemporizing with the Interval of the six first Vials, *Chap. 3. vers. 1.* G H. comprehends three Combinations of Synchronal Visions, the Vision of the *Harvest* and the *Winepress*, *Chap. 14. vers. 15, 18.* The Vision of the sixth and seventh Vial, *Chap. 16. vers. 12.* and the Vision of the preparation of the *Bride*, and of the *Battle* of the *Rider of the white horse*, *Chap. 19. vers. 7, 11.*

H Y P. is the *New Jerusalem* descending from Heaven.

ven. H i P. the laying hold of Satan. P Z Q. the thousand years Reign of Christ upon Earth. P L Q. the imprisoning of Satan in the bottomless Pit, and Sealing of him up there, contemporizing with the Reign of Christ upon Earth, *Rev. Chap. 20.* H M Q. the *Palmy-bearing Company*, *Chap. 7. vers. 9.* O W Q. the Interval of the *Philadelphian Church*, *Chap. 3. vers. 7.* beginning with the seventh Vial, and ending at the Commencement of the fourth Antisynchronal. Q q R. which is the loosing of Satan, *Chap. 20. vers. 3.* R r S. the besieging of the Holy City by Gog and Magog, *Chap. 20. vers. 7.* S p T. the coming of Christ to Judgment, *Chap. 20. vers. 11.* P V T. a continuance of the New Jerusalem, or Holy City, contemporizing with the third, fourth, fifth and sixth Antisynchronals. P N T. the wicked Rabble (contemporizing with the same Antisynchronals) excluded out of the Holy City, *Chap. 22. vers. 15.* Q X T. the Interval of the Church of *Laodicea*, *Chap. 3. vers. 14.* T o D. the Conflagration of the Earth, *Chap. 20. vers. 14.* T e D. the Consummate happiness of the Saints.

This is the description of all my Synchronisms belonging to the Apocalyptick Visions, which differ from the Synchronisms of M^r Mede only in this, that I place all the Vials after the middle Synchronals under the first Thunder of the seventh Trumpet, he six of them before the seventh Trumpet, and that he does not distinguish the seventh Trumpet into seven Thunders in his Table as I have done, and therefore makes the binding of Satan and Millennial Reign of Christ, &c. to commence immediately (and consequently the Reign of the Beast quite to expire) at the beginning of that Trumpet; when as in truth the Entireness of his Kingdom only then expires. But being that else

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The main difference betwixt M^r Mede's Table of Synchronisms and the Author's.

THE FIRST PART.

Synchronism. I.

The Woman remaining in the Wilderness.

The seven-headed Beast restored.

The outward Court trodden underfoot by the Gentiles.

*The two Witnesses in the mean time Prophesying in
Sackcloth.*

VII.

*The Authors
Defense of
Mr Mede's
Synchronisms a-
gainst R. H.
so far as
they agree
with his
own.*

That the two latter of these do Contemporize or Synchronize, he grants; but denies, that the two first begin at the same time, the *Woman in the Wilderness*, and the *seven-headed Beast restored*. For he saith, 1. The Woman got into the Wilderness before the Dragon cast the flood of water after her, to drive her out from thence, *Chap. 12. vers. 14, 15.* And then, 2. That the Earth opens her mouth and swallows up the flood of water, *Vers. 16.* And, 3. That the Dragon seeing that, leaves the Woman in the Wilderness, and goes and makes war with the remnant of her Seed which were not fled into the Wilderness, *Vers. 17.* This he thinks is so true a sense and order of the Prophecy, that he wonders that any man should set his wit against it: And I wonder on the contrary, that any man should have so little wit, or so little to do as to bring such weak stuff to obscure the clear reasoning of Mr Mede in this Synchronism. For if what is alledged have any strength,

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it is this, That the Dragon and his activity against the Church in his *own person*, was so long after the time of the Womans getting into the Wilderness, that the time of the restored Beast and the Womans entring into the Wilderness cannot dommentence together.

But the premises are said only, not proved at all: Nay the Scriptures alledged for his conceit are plainly against him: For, *Vers. 14.* the sense of that verse plainly is, That two wings of an Eagle were given unto her to fly into the Wilderness, that she might there be nourished for a time and times and half a time, &c. And the Copy that *Gentius* follows, has it *ὅπως τρεφῆται ἐκεῖ*, that she may be nourished there. And though we retain the ordinary reading *ἐν τρεφῆται ἐκεῖ*, yet the sense of *τρεφῆται*, it being a Prophecy, will be future: For it is nonsense to say Wings were given her to fly into a place into which she had gotten already. And therefore, *Vers. 15.* the Serpent casts out the flood of waters, whilst she was in her flight, that she might be drowned before she got into the Wilderness, where she was to be entertained and nourished: And *Vers. 16.* the Earth opened her mouth and drunk up the flood, that she might pass safe into the Wilderness; and consequently all this is before she gets into the Wilderness; and this casting out the flood by the Serpent, is his *personal* persecution of her, mentioned *Vers. 13.* But that the Dragon, *Vers. 17.* went to wage War with a party of the Womans Seed, that had not gone into the Wilderness, is a meer figment of R. H. There is no such thing in the Text; and it is contrary to the plain sense thereof: For no man can doubt, but that Woman is the whole Catholick Church; whom

whom to phantasie not to have fled whole into the Wilderness, is as absurd, as to phantasie a Woman to fly into the Wilderness; but to leave some limbs of her behind her; and the Seed of the Woman is part of the Woman her self. The Woman is, *Ecclesia tota, semper ejus singula quæ ad ecclesiam pertinent*, as *Grotius* notes upon the place. And therefore if the Woman be in the Wilderness, her Seed must be in the Wilderness; and this Seed distinguished from her Seed before she came into the Wilderness. Whence the sense is clear, That as the Dragon persecuted the Woman's Seed before she got into the Wilderness, so being he could not hinder her going into the Wilderness, by his spring out of that flood, he maliciously meditated some mischief and hostility against her seed in the Wilderness: which he presently did, by raising the Healed Beast against them in the Chapter immediately following. This solidly has Mr. Mede convinced, that the time of the *healed Beast*, and of the *Woman remaining in the Wilderness*, do commence together; and it plainly appears, that it is even nothing that *R. H.* has alledged against it.

Mr. Mede's other proof of this Synchronism, namely from the ending of the times of the Beast with the sixth Trumpet, *Revel. 11. 14, 15, 17.* to this *R. H.* speaks more materially than to the former. But for brevity sake, I will only note this, That there is nothing of moment alledged that reaches any further, than to prove that the Reign of the Beast does not end with the sixth Trumpet. Which is a thing I do easily grant, but yet in the mean time I contend that the fulfilling of his forty two months is at the *exitus* of the sixth Trumpet, which respects the duration of his Kingdom in the *Entireness* thereof.

Which

Which Entireness was broken at the Rising of the Witnesses, and therefore the Entireness of his Kingdom is *Synchroneal* to the two Witnesses Prophecying in Sackcloth, they being both *Isochroneal*, or of equal time, as all those four *Synchroneals* are expressly noted to be in the very Text. And hence by these two Arguments of Mr. Mede's demonstrated to be *Synchroneal*, namely the Womans abode in the Wilderness, and the restored Beasts Reign for forty two months beginning together, and being *Isochroneal* are *Synchroneal*: And the restored Beasts Reign for forty two months, ending with the Witnesses Prophecying in Sackcloth, and being *Isochroneal* are also *Synchroneal*. Therefore the Womans being in the Wilderness, and the Prophecying of the Witnesses in Sackcloth are *Synchroneal*. And R. H. himself cannot deny, but the treading under foot the outward Court, and the Witnesses prophecying in sackcloth are *Synchroneal*: whence it is manifest that they all four Synchronize one with another. His evasion by asserting the Beast, *Chap. 11. vers. 7.* and the Beast, *Chap. 13. vers. 1.* not to be the same, is very sleight. For *ex tunc aſcendit*, is as much as *ex tunc vadit*, and if the Translators had been pleased to translate it accordingly, *rising out of the Sea*, there had been no doubt of his sameness, there being nothing repugnant in him to the description of the other, and it is the genius of the *Apocalypſe* to give an obscurer hint at first, of what it speaks more fully and clearly afterwards.

Synchro-

Synchronism II.

*The two-horned Beast or false Prophet.**The ten-horned healed Beast or image of the Beast.*

Here R. H. acknowledges that the healed Beast Synchronizes with the two-horned Beast, from the time of his healing, but that the healed Beast was first raised, then wounded, and after healed. But that he was raised, and exhibited to St John with a head that had been mortally wounded, but now healed when he saw him, the Text plainly enough imports. For if the sense were that he saw him while he was wounding, I mean his head, it would not be Εἶδον ὡς ἐσφαγμένῳ εἰς θάνατον, (for ὡς ἐσφαγμένον as you may see, Chap. 5. vers. 6. has a preterpluperfect signification) but σφαττέας, or σφαττομένην εἰς θάνατον, which would imply he saw it while it was a doing, and then there would not follow καὶ ἡ πληρὴ θανάτου αὐτῇ ἰδραμένη, but καὶ ἡ πληρὴ θανάτου αὐτῇ θραπτομένη, this had been the natural expression of the thing, and therefore the natural sense of the words as they now run, is that above intimated, which implies, That John saw one of his heads as if it had been wounded but healed up again. For in that he is called the first Beast, that is no more than the Beast first spoken of, and bears no weight with it, and therefore we will pass to the third Synchronism, after we have briefly intimated that the false Prophet and the two-horned Beast being the same by Chap. 19. 20. and the two-horned Beast, the Healer of the ten-horned Beast, Chap. 13. vers. 14. and perishing together, Chap. 19. 21. that they must needs Synchronize.

Synchronism III.

The great Whore or Mystical Babylon.

The bearded Beast with seven Heads and ten Horns.

This Synchronism, saies R. H. if it were meant of the Beast Chap. 17. it were true, but it being meant of the Beast Chap. 13. it is false; for the Beast out-lives the Whore, and wars against him that sate on the white Horse, after the Whore is destroyed, Rev. Chap. 19. 19, 20. And the Synchronism does suppose these Beasts to be all one. To that last part of which, his Answer I reply, That what is supposed is plain enough to any one that will not *nodum in scirpo querere*. But that the Whore, and the two-horned Beast are one; and that the restored Beast, and the Beast that was, and is not, and yet is, are the same Beast, I have in my *Synopsis Prophetica* so clearly demonstrated; that Scepticism it self cannot doubt thereof. And therefore this Synchronism, the Beasts, Chap. 13. and 17. being the same Beast, by R. H. his own confession, must be true. And I add further, That it is a mistake in R. H. in that he saies the Beast out-lives the Whore: For the Whore and the two-horned Beast being one, and the two-horned Beast, and false Prophet, one, which R. H. himself cannot deny, the Whore and false Prophet are one, of whom mention is made with the Beast, Chap. 19. 19, 20. And so the Beast does not out-live the Whore.

Synchro-

Synchronism IV.

*The hundred forty four thousand Sealed Virgins.
The Whore of Babylon and the Beast.*

That these are Synchronal, Mr Mede's proof is from the *Ἀντιθετία*, or *Relative opposition* one to another; Virgins opposing the perpetual debauching attempts of that Whore of Babylon, from the beginning to the end, and the *Sealed Souldiers* of the Lamb opposing the *marked Souldiers* of the Beast that made war with the Saints from the beginning to the end, in some measure or other. The nature of the thing it self is a demonstration of the Synchronism. And now let's hear what R. H. saith to it. *It is true, saith he, if God had no more Servants but these only, then would they be Antistechal to the Beast throughout from his first breathing to his last gasp, but there are the remnant of the Womans seed, &c.* Which figment of his, how vain it is I have shown above, and that they are no other than the Seed of the Woman in the Wilderness, whom this *healed Beast* persecutes as being the faithful Souldiers of the Lamb: The rest is so flat and impertinent that it is not worth the while to take notice of it. Only I must observe how he contradicts himself, while he saies, we want a Prophecy to tell us when the Whore began: For himself acknowledges the third Synchronism to be true, if it be understood of the Beast, Chap. 17. Wherefore that Prophecy tells us, the Whore began with that Beast; which Beast began not till he had ceased to be a Beast, and grew a Beast again.

Synchronism V.

The fifth Synchronism is nothing but a Confectary from the four Synchronisms hitherto, inferring, that all Synchronize one with another, With the Woman in the Wilderness, The treading under-foot the Holy City, The Witnesses in the meantime mourning in Sackcloth, doth the restored ten-horned Beast Synchronize, Synch. I. With this ten-horned Beast the two-horned Beast, Synch. II. With both these the Whore, Synch. III. With the Whore and the Beast, the Sealed Virgin Company, Synch. IV. Whence they all Synchronize one with another. To which R. H. has nothing to say but what he has said already, That none of these are Synchronal, but the treading under-foot the Holy City, and the Witnesses Prophecy-ing in Sackcloth; which he avouches as a Confectary from his allegations against the rest of the Synchronisms: But how weak they have been, I hope, the Reader cannot but understand. So that all the Medial Synchronisms of Mr. Mede are safe, rightly understood; namely of the Entire state of the ten-horned Beast, two-horned Beast, and the Whore. The Entireness of whose Reign is only broken, not quite destroyed at the ending of the second Woe, or sixth Trumpet.

Synchronism VI.

*The Inner Court measured with a reed by St John.
The lying in wait and battle of the seven-headed Dragon with Michael about the childbirth of the Woman in travail.*

Mr Mede's demonstration of their Synchronizing
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is short and pithy. For they are, saith he, the immediate Antecedents of *Synchronals*. The fight of the Dragon, and the Womans travailing with child to be delivered, and her difficulties in those circumstances, the immediate Antecedents of her habitation in the Wilderness, and of the ten-horned Beast. And the Inner Court the immediate Antecedent of the Outer. Here *R. H.* first in general denyes the first Synchronism, which I have maintained against him to be true, nor is it needful to repeat what I have already said. Secondly, in particular he says, though the Womans travail, and the fight of the Dragon with *Michael* do contemporate, and the flight of the Woman into the Wilderness immediately succeed them: yet the restored Beast does not immediately succeed the overthrow of the Dragon by *Michael*. For before he raises the Beast out of the Sea, he persecutes the Woman. The Woman flies into the Wilderness. He sends a flood after her to carry her away out of the Wilderness. The earth openeth her mouth and drinketh up the flood, and when all this is done, he leaves the Wilderness, &c. To which I have answered already upon the first Synchronism that all this noise is nothing but this, That the Dragon persecuted the Woman in her flight into the Wilderness, by sending a flood to carry her away before she got thither, but that Stratagem not succeeding, he raised the restored Beast to disturb her by that time she got thither. So that the Dragon is acting in his *own person* till that time, and continues the fight as it were though upon the ground. So immediate therefore is the raising of the restored Beast to war against her Seed in the Wilderness, that nothing but the spuing out the water to hinder her flight.

flight thither was done of the Dragons side, before his raising of the said Beast. Which therefore he dispatch by that time she had got into the Wilderness. This the Text plainly implies, even according to R. H. his paraphrase, who with the vulgar Latin and generality of Interpreters, and with Mr Mede himself reads *Vers. 17.* thus, *And the Dragon was wroth with the Woman*, (namely, when he saw his spuing out that flood of water after her in her flight towards the Wilderness did not succeed) *and went to make war with the remnant of her Seed, which keep the Commandments of God, and have the testimony of Jesus Christ, and he stood upon the sand of the Sea.* And then the next Chapter begins, *And I saw a Beast rise up*, as it were conjured up by the Dragon that stood upon the sand of the Sea, in a readiness to surrender his power or forces, and his seat and great authority to him, *Vers. 2.* Whence it is plain that the restored Beast immediately succeeds the Womans flight into the Wilderness, and therefore begins with her arrival thither. No action of the Dragon besides that spue of his, which was in the flight of the Woman, coming betwixt the beginning of her flight, and his raising the *restored Beast*. Which therefore is naturally conceived to be dispatcht by that time the Woman got into the Wilderness.

Now as to the *Inner Court* or the measuring thereof, he grants it precedes the conculcation of the outer Court, and that the forty two months of the Gentiles begin when the measuring of the *Inner Court* is ended, but he denies that the *Inner Court* Synchronizes with the Womans travail, and the fight of *Michael* with the Dragon. And why? because the conculcation of the *Outer Court*, and the Abode of the Woman

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man in the Wilderness do not Synchronize. This is all the reason, which by what I have said upon the first Synchronism is no reason. For I have made it good there that they do Synchronize: And it is needless here to repeat the same over again.

He has also a sleight fling at Mr Mede's mention of a repeated Prophecy, and says that *oportet te iterum prophetare*, Chap. 10. 11. does not signifie that he must begin a new Prophecy *ab ovo*, but go on to Prophecy of other things, and times. He says it, but does not prove it: But we shall prove the contrary in its due place. In the mean time we proceed to the seventh Synchronism.

Synchronism VII.

The seven Vials.

The Beast and Babylon inclining to ruine.

Hitherto we have showed the Synchronisms of Mr Mede in the sense intimated upon the fifth Synchronism to be as firm as Adamant, against all the little cavils of R. H. The seventh (which is the only Synchronism of all seven, truly obnoxious to exception, understood in Mr Mede's way, who in his Table places six of the Vials under the sixth Trumpet) yet such is the noble good nature of R. H. of Salisbury, that the seventh alone he allows of as a true Synchronism, and hugs as it were with both arms. But that all the seven Vials are within the seventh Trumpet I have plainly demonstrated, *Synops. Prophet. lib. 2. c. 8.* and in *Vision. Apoc. Synchron. c. 5. sect. 2, 3, 4.* And this is the main difference betwixt Mr Mede's Table of Synchronisms and mine. But in the

the rest of the *Medial* and *Antemedial Synchronals* hitherto specified we agree. We come now to the second part of his Synchronisms.

THE SECOND PART.

Synchronism I.

*The seventh Seal as far as the first six Trumpets reach.
The ten-horned and two-horned Beast and the rest
of their fellow Synchronals.*

THat these contemporize Mr *Mede* briefly proves thus. The Beast and Virgin Company sealed contemporize by Synch. 4. Part. 1. This company sealed *quatenus* sealed commences with the seventh Seal, *Rev. Chap. 7.* namely it begins in that small Interim betwixt the end of the sixth, and beginning of the seventh Seal. For the nature of the Vision of sealing persons can imply no considerable time to break any square, as touching the commencing of these Synchronals, especially it being performed by the Ministry of Angels. Therefore says Mr *Mede*, the ten-horned Beast and the rest of his fellow Synchronals begin with the seventh Seal.

But in the second place, The end of the Beast, saith he, contemporizeth with the end of the sixth Trumpet, the Reign of the Beast being Synchronal to the time of the mourning of the Witnesses, which ends

ends at the *exitus* of the sixth Trumpet, Chap. 11. *vers.* 14. And therefore the Reign of the Beast (*viz.* as to the *Entireness* of his Kingdom) ends with the sixth Trumpet. Which plainly proves this Synchronism of the Beast with the seventh Seal, as far as the first six Trumpets reach, which was the thing to be demonstrated.

R. H. in his answer to the first part of this demonstration, is plainly not so much copious as loose and spongy, and not at all solid, offering eight particulars, but so weak and impertinent, that I profess I am half ashamed to recite them. The first of them supposes the events of the Visions to fall in that order the Visions are rehearsed, which is to beg the question. The second, That two opposites may be actually opposite the one to the other, though only one of them be in being. The third, That the sealed Regiments of the Lamb, and the marked slaves of the Beast, are only opposite in respect of their Religion, and persecution for Religion, whenas they are opposite as the raised forces of two hostile parties, that swear them and retain them in pay and readiness, occasionally to assault one the other, till a conquest on one side or the other be obtained. The fourth, That *Revel.* 15. 2. which mentions the victory over the Beast, implies the sealed Regiments fought not till the latter end of the Reign of the Beast, which is a marvellous weak inference. For though they occasionally fought against him from the beginning, yet they might not obtain the expected victory before the last, or seventh semitime of his Reign. And other such stuff there is which he brings, but I have answered it upon Synch. 1. Part 1. The fifth supposeth, That the Beast has no being before the seventh

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Trumpet, which is built upon the first fond supposition. The sixth, That the fourth Synchronism of Part I. is false, which I have maintained to be true. The seventh, That this present Synchronism is to be understood of the Servants of God simply; whereas it is understood of them *quatenus* sealed. The eighth and last,* That the companies are sealed, not to call them out against the Beast, but to preserve them from the storms of the ensuing Trumpets (which plainly implies, by the by, that their continuance is all along the Trumpets, till they get a new denomination.) But I say they are sealed in both regards, both to secure them from the ensuing storms, and to confirm them in a constant courage against the debauching decrees of the Beast. And their being twelve Regiments, and the order of the Tribes put according to the merits of their zeal against Idolatry, plainly implies as much. This little is more than enough to his pretended Arguments against the first part of Mr Mede's demonstration.

What he says against the second part is more pertinent and express to the purpose. And I must confess he does prove, That the latter end of the Beasts Reign does not Synchronize with the *exit* of the sixth Trumpet; but it is sufficient for my design, that the end of his Reign as to the *Entireness* of his Kingdom does Synchronize with it; and that Mr Mede has very firmly demonstrated. Lastly, two of those four things which he says Mr Mede supposes, he does not merely suppose, but prove by virtue of his Synchronisms, *viz.* That the sealed Virgins, and the two Witnesses be all one Company, and That the 1260 days of the Witnesses be the same with the forty two months of the Beast. But I confess one of the
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other two, viz. That the whole reign of the Beast is contained within forty two months, is false: but the other, that the Beast Chap. 11. is the same with the Beast Chap. 13. if he supposes it, it is an easy and modest supposition. For the Beast Chap. 11. being the beast rising out of the Sea, as I noted above, as well as the Beast Chap. 13. and the times of them both being not only equal but Synchronal, and they both persecuting the witnesses; for Chap. 12. vers. 17. those there whom the Beast is raised to persecute and who are said to have the testimony or witness of Jesus Christ, what can they be but the witnesses, Chap. 11? To all which you may add that even without the use of these Synchronisms Interpreters generally, as you may see in à *Lapide* and *Ribera*, understood the same thing by these two Beasts, namely Antichrist, which is a sign they took the two Beasts to be one and the same Beast; so easy and modest a supposition is this, or rather more than a supposition, a truth demonstrable from his Synchronisms and other observations from the Texts of Scripture. And R. H. himself making this Beast Chap. 11. the same with the Scarlet Beast Chap. 17. this last Beast being the same with the ten-horned Beast Chap. 13. as I have demonstrated in my *Joyn't exposition*, the ten-horned Beast Chap. 13. must be the same with the Beast Chap. 11.

Synchronism II.

The Inner Court.

The fight of the Dragon and Michael about the Woman's childbirth.

The six first Seals.

That the last Synchronizes with the two former

mer Mr *Mede* proves briefly and solidly thus. Because all three are the immediate Antecedents to Synchronizing subsequent Visions. The six first Seals to the seventh. The Inner Court and the fight of *Michael* with the Dragon to the Beast and to the 144000 of the sealed companies of the Lamb. And that the seventh Seal or six first Trumpets, the sealed Companies and the Beast do Synchronize, is proved Synch. 1. Part 2.

To which R. H. says, but does not so much as offer to prove, 1. That the Inner Court and the fight of *Michael* with the Dragon do not Synchronize. 2. Nor that the Inner Court and fight of *Michael* with the Dragon are immediate Antecedents of the Beast and sealed Virgins. 3. Nor the first six Trumpets, the sealed Virgins, and Beast Synchronize one with another. Which since he says only and proves nothing, and I have proved upon the foregoing Synchronisms against him, that it is quite otherwise, I need add nothing further on this Synchronism.

Synchronism III.

Of the Vials with the sixth Trumpet.

This expressed in the general Synch. 7. Part 1. he swallowed down glib. But being here so particularly explained, he rejects. Where some of his arguments against it are passable, but others at random. But because here I utterly dissent from Mr *Mede*, and place all the Vials in my Table under the seventh Trumpet within the first Thunder, I hold it needless to say any thing more on this Synchronism.

Synchronism I.V.

The thousand years of the Dragon or Satans being bound.

The seventh Trumpet or space from the destruction of the Beast.

This Synchronism in a more large and improper sense may be more passable. But the binding of Satan properly so called together with his imprisonment commences not till the second and third *Thunder*, before which is the effusion of the seven *Vials*, and therefore this binding and imprisoning of Satan cannot Synchronize *totally* with the seventh Trumpet. To say nothing of his being let loose in the *Laodicean Interval*, which Mr *Mede* not taking notice of, makes me conceive that though he still calls them *Synchronisms*, he did intend no more by the *Postmedial Synchronisms* with the seventh Trumpet, than that those things which he would prove to Synchronize with it, were to be placed in the seventh Trumpet and not before it. *R. H.* here says true, that the binding and imprisoning of Satan is shorter than the seventh Trumpet both *à parte ante*, and *à parte post*, though all his arguments for it are not sound. But it is not worth the while to canvass them, we being both already agreed in the conclusion.

Synchro-

Synchronism V.

The thousand years of the Reign of Christ.

The seventh Trumpet or space from the destruction of the Beast.

The same is to be said of this as of the former Synchronism. If you understand it of his partial or inchoative Reign when some of the Kingdoms fall off from Antichrist, it may begin with the seventh Trumpet, but the millennial Reign properly so called, begins not till the third Thunder; as you may see in my Table. R. H. his answer to this Synchronism is, That the seventh Trumpet and the space of time that succeeds the destruction of the Beast, are not all one. Which is true, but the argument he brings for it precarious, which to confute is nothing to my scope, and therefore I let it alone.

Synchronism VI.

The New Jerusalem or the Lambs Bride.

The seventh Trumpet or the space from the destruction of the Beast.

The New Jerusalem descends from heaven, immediately upon the utter destruction of the Beast by the seventh Vial. But that all the Vials are within the seventh Trumpet I have already noted, and that therefore the New Jerusalem cannot totally Synchronize with the seventh Trumpet, but with part only of it. But that which R. H. here answers is this in general, That the New Jerusalem doth not begin at the destruction

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on of the Beast nor Synchronize with the thousand years, but succeed them. Which how false it is three of Mr Mede's four arguments will give us to understand. For the first of them though it be too hard for R. H. to answer, yet I will decline as less firm. For the marriage of the Lamb Chap. 19. vers. 7. preceeds the seventh Vial, but the marriage Chap. 21. vers. 2, 9. does follow the said Vial. But R. H. his answer is, That the first marriage is with the Spouse in grace, the second is with the Spouse in glory; which is pointblank contrary to the text, Chap. 21. vers. 2. where the *New Jerusalem* is said to descend from God out of Heaven, and his Tabernacle is said to be with men, &c.

Mr Mede's second argument is from [Chap. 20. vers. 9.] Gog and Magog their besieging the beloved City, at the end of the thousand years, &c. Here R. H. answers, That this beloved City is not the *New Jerusalem*, but that the *beloved City* is the Church in the state of grace, the *New Jerusalem* the Church in the state of glory, whereby he intimates, were it not so, they would be one and the same City. But it is impossible the *New Jerusalem* should be any other than a state of the Church upon Earth, if you consider vers. 2, 10, 24. besides many other considerations which would be too long to mention here.

The third argument is from Chap. 16. vers. 17. compared with Chap. 21. v. 5, 6. where, IT IS DONE, implies that the same time is indigitated, that is, the certain bringing in the *New Jerusalem*, that holy City, upon the destruction of the City of *Babylon*, that City of Murderers and Idolaters. But here R. H. harps still upon the same string, that by the first IT IS DONE, is meant the finishing of the last Vial, and the full state of grace, and by the latter IT IS
DONE.

DONE, that the state of glory was to begin, which Answer how extravagant it is I have already noted.

The fourth and last argument is from *Chap. 21. vers. 10.* where the Vial-Angel, as we may so call him, that had shewed S. *John* the condemnation and destruction of the Whore the City of *Babylon*, shows him the *New Jerusalem* as a City that should succeed in its place. To which R. H. returns this answer, That the *New Jerusalem* does not succeed the destruction of the Beast and *Babylon* immediately, but that there is first the thousand years, then the insurrection and destruction of *Gog* and *Magog*, after that the last judgment and the lake of fire for the cursed, and then the *New Jerusalem* for the blessed. For which he has no reason but that they are writ in this order, which is so gross and fallible that no Interpreters rely upon it alone. And these many Synchronisms of Mr *Mede* so firm and solid are a demonstration against this dull Hypothesis, and yet this is all the force of his answer. But let me ask him a question or two: If this *New Jerusalem* be a state in Heaven, why is it said to come down from God out of Heaven, *Chap. 21. vers. 2, 10*? And why are the Kings of the earth said to bring their glory and honour into it, *vers. 24*? And how comes it to pass that the trees on this side and that side of the River of this *New Jerusalem*, that the leaves of them are said to be for the healing of the Nations *Chap. 22. vers. 2*? shall there be any sores or maladies in Heaven?

Synchro-

Synchronism VII.

The Palm-bearing multitudes out of all Nations.

The seventh Trumpet, or space from the destruction of the Beast.

This Synchronism Mr Mede confirms by these two arguments. First because these *Palm-bearers* immediately succeed the *Sealed company* that Synchronize with the Beast, *Synch. 4. Part 1.* Therefore the Beast expiring they must succeed the Beasts expiration; partial at the beginning of the seventh Trumpet, total at the beginning of the second Thunder. The second argument is, that these *Palm-bearers* are the Citizens of the *New Jerusalem*, by comparing *Chap. 7. vers. 16, 17.* with *Chap. 21. vers. 3, 4.* And the *New Jerusalem* Synchronizeth with the seventh Trumpet.

To the first *R. H.* answers, That these *Palm-bearers* immediately succeed the time of the sealing of the *Virgin company*, not the *race* of the sealed. Which is a wonderful weak cavil if we consider the end of their sealing, *viz.* That they should be kept safe in all the dangers and difficulties they were to grapple withal, and preserve their Virginity still against all the force, solicitations, and persecutions they should find under the six first Trumpets; For these sealed ones are the Souldiers of the Lamb. Now compare this true and undeniable Hypothesis, with *vers. 14.* which speaking of these *Palm-bearers* saith, These are they who came out of great tribulation, &c. Could these then immediately succeed the sealing, and come off victoriously before the conflict? What a shameful cavil was this?

To the second he answers. That these *Palm-bearers* are not any men upon Earth, but the Souls of Martyrs in Heaven while these Companies were sealed on Earth. And that the *New Jerusalem* is after the general Resurrection, and that therefore the *Palm-bearers* cannot immediately succeed the sealed company by their being Citizens of that City. But as for this latter supposition how absurd it is I have shown already. And as for the former, he says it without any ground and against the natural tenour of the Text, which compares the great and innumerable companies of the Apostolick followers of Christ after the expiration of the six first Trumpets, with that smaller and more definite number of the sealed under them. Besides *R. H.* is to consider that the Apocalypse is a Prophecy of things here upon earth, not a description of what is in Heaven; and also how harsh a thing it is to make such a *μεταβασις ἐν ἑνὶ γινώσκῃ*, and thus abruptly to skip from Earth to Heaven in a moment. And how ill these things cohere a man may observe from his Paraphrase *Chap. 7. vers. 9.* But *left any*, saith he, *should be discouraged from suffering for the cause of Christ, because they be not sealed, and secured from suffering, &c.* Which in brief is, *Left any should be discouraged from suffering, by their not being secured from suffering.* Which implyes that the encouragement they want to suffer is their being secured from suffering, and consequently that they are to suffer and not to suffer at once, which is very bad sense, nay I may say a gross contradiction. Such an unfortunate Paraphrast does *R. H.* prove while he thus profanely sets himself to abuse the holy Oracles of God.

And thus I have showed throughout how slight
R. H.

R. H. his allegations are against Mr Mede's Synchronisms, those against the *Antimedial* and *Medial* Synchronisms being of no force at all but mere whiffles; and for the *Post-medial* his objections are not such, but those Visions which Mr Mede would have Synchronize with the seventh Trumpet, are all within the seventh Trumpet, and commencing at the final destruction of the Beast Synchronize one with another sufficiently. Which is as much for the main scope and use of the Apocalypse, as if they had adequately Synchronized with the seventh Trumpet. And yet R. H. thinks so goodly well of his confutation of Mr Mede's Synchronisms, that for a conclusion of all he professedly persists in that obdurate conceit of his own; That the Prophecies succeed one another and shall come to pass in that order in which they are written and were revealed. Which gross opinion of his, though it be confuted over and over again by my maintaining Mr Mede's Synchronisms against all his cavils, yet for a fuller conviction I will make good against him on Mr Mede's behalf, that main point, That a new set of Prophecies begins at Chap. 11. whereof some commence from the same Epocha that the Prophecy of the Seals does.

And to disarm my Antagonist of several arguments that he clicks up upon a false Supposition, I shall grant, may prove that the *Book* whose *Seals* the Lamb opened, and the *Opened Book* which *John* took from the hand of the Angel, is one and the same *Book*, first unsealed by the Lamb, by which is denoted Christ's assistance in discovering the Prophecies of the *Sealed Book*, and then delivered by the Angel (which is Christ again in another form as appears by his description) to *John* to eat. Where again Christ's assistance is denoted, and

VIII.

The Authors Defence of Mr. Mede's opinion, that a new set of Prophecies begins Rev. 11. whereof some commence from the same Epocha the Prophecy of the Seals does.

that this whole Book of Prophecies is from him, namely the *Opened Book*, Prophecies as well as those of the *Sealed Book*. Which *Opened Book* is called βιβλαρίδιον as the *Sealed one* βιβλίον, both of them diminutives: so that the *Sealed Book* might have been called a little Book as well as the *Opened Book*, and the vulgar Latine translates βιβλαρίδιον simply *librum*. But if βιβλαρίδιον be a more lessening Diminutive than βιβλίον, it is made use of in respect of the το πρέπον of the cortex, that it may be the more easily eaten up by St *John*, and also in respect of the Prophecies themselves, that are signified by this Book: For when all of them together was called βιβλίον, so many, namely those of the *Seals* being already dispatched, the other that remain, being less than the whole βιβλίον of Prophecies, are duly and proportionately called βιβλαρίδιον, the former *Libellus*, this latter *Libellulus*. But to conceive this *Libellulus* a Scrowle in which nothing was written, is a very vain and empty conceit, and such as is inconsistent with the drift of the Vision, which entitles Christ to the whole Book of Prophecies, to those of the *Sealed Book* by his opening of the *Seals*, to those of the *Opened Book* by giving *John* the *Opened Book* to eat it, which if it contained nothing, nothing was given him to eat.

But now that the *Sealed Book* and *Opened Book* be one and the same Book, I briefly prove by these two arguments. First from the intertexture of the Visions or dependance one of another, so that one could not be well understood without the other, which is a plain argument that they all belong to one Volume. But that they cannot be well understood one without the other, is admirably made out by Mr *Mede's* Synchron-

Synchronisms. And there is apertly mention made of the sixth and seventh Trumpet which belong to the Prophecies of the *Sealed Book*, in the Prophecies of the *Opened Book Chap. 11. vers. 14, 15.*

The other argument is, That whereas there are such high Encomiums of the *Sealed Book Chap. 5.* unless the *Sealed Book* and the *Opened Book* be all one, the *Opened Book* will have none of those Encomiums, though it contains the more concerning Prophecies of the two.

But now lastly, That notwithstanding the *Sealed Book* Prophecies and the *Opened Book* Prophecies make but one Volume, yet at *Chap. 11.* there begins a new set of Prophecies commencing from the same Epocha that the Seals do, Mr Mede's arguments to me seem sufficiently solid.

The first whereof is his *Synchronisms*, which if true as I have maintained they are, plainly prove that the Prophecies of the *Opened Book* contemporize with the Visions of the *Sealed Book* Prophecies.

The second, That there is a light touch *Chap. 10. vers. 7.* upon the seventh Trumpet. And the seven Thunders immediately succeeding the sixth Trumpet are in all reason to be conceived to fill the space of the seventh Trumpet, as the seven Trumpets fill up the space of the seventh Seal. Wherefore unless we will fancy the Prophecies of the *Opened Book* to run beyond the Goal of the Apocalypse; after this they are to begin from the same lists of the race again; that is to commence from the same Epocha that the Prophecy of the Seals did.

The third is taken from *Chap. 10. vers. 11.* where upon John's swallowing down the *Opened Book* it is said to him, *Thou must prophesy again before many peoples*

peoples and Nations and tongues and Kings, which seems to import that he was to run over the same space of time again, and that his Visions would be of the like large extent as before.

The fourth and last is taken from *vers. 8. And the voice which I heard from Heaven*, viz. as of a Trumpet, spake unto me again, which being an introduction to the Prophecy of the *Seven Churches Chap. 1. vers. 10.* and to the Prophecy of the *Sealed Book Chap. 4. vers. 1.* and being set here again before the Prophecy of the *Opened Book*, it is a sign that the Prophecy of the *Opened Book* is a new System of Prophecies beginning from the same Epocha with the former.

Now to the first, *R. H.* his answer is very obvious, That he has confuted *Mr. Mede's Synchronisms*. But what a nothing it is which he has alledged against them, let any impartial Reader judge.

To the second I do not see what material answer he does direct, unless it be, that the sixth Trumpet is continued to *Chap. 11. vers. 14.* where it is said, *The second wo is past.* Which argument is repeated again with a pretense of five more, *Disp. VII. Quæst. 1.* but they being so lax and tautological I will comprise the strength of them, that pretend to have any, in these two. The first therefore is, That the close of the sixth Trumpet is not set down at the end of the ninth Chapter nor at *vers. 6, or 7.* of the tenth, but at *vers. 14.* of the eleventh. Nor are there in the other Trumpets any heterogeneous Visions interferred besides the *Vision* belonging to each Trumpet. Therefore all from the beginning of the sixth Trumpet *Chap. 9. v. 13.* to the close thereof *Chap. 11. vers. 14.* is the *Vision* of the sixth Trumpet, it not being there said, the first Vision of the little Book is past, but, *the second wo is past.*
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This is the very strength and quintessence of his first, second, third and sixth argument. And the fifth is but a toy fetched from a Supposition, that if they that divided the Apocalypse into Chapters had begun the tenth Chapter at *vers.* 13. of the ninth, and continued it to *vers.* 14. of the eleventh, none would have questioned but all that were the *Visum* of the sixth Trumpet.

To all which I shall answer in order. And 1. That there was no need of setting down at the end of the ninth Chapter a note of the close of the sixth Trumpet, it being to be observed in every one of the five foregoing Trumpets that each have but one *Visum* belonging to them. Wherefore the description of the Vision of the *Euphratean* Horsemen, which is the *Visum* of this sixth Trumpet, being dispatched, it was obvious to any one that is not over ositant to conclude, the sixth Trumpet is past without its being said so. But again to awaken his ositancy, immediately after the *Visum* of this sixth Trumpet, which the Interval of the seventh necessarily succeeds, is there the mention of *seven Thunders* to fill the space of the seventh Trumpet as the seven Trumpets fill the space of the seventh Seal. And he must be in a great dulness if not a dead sleep whom these seven Thunders will not awake into a certain assurance that the sixth Trumpet ended with the Vision of the *Euphratean* horsemen. And that he may not think there are any Visions appertaining to any times beyond this Interval, or that the space of the seventh Trumpet was not indigitated before; the Angel swears there shall be no more time saving that wherein the seventh Angel sounds, and in which the mystery of God is finished, *v.* 7. whence what follows *vers.* 8. must needs be in order to a

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new System of Prophecies beginning from the same Epocha with that of the Seals, the race of the Seals being arrived at the utmost goal already. 2. There is no reason that the close of the sixth Trumpet should be set at the sixth verse, the sense being there imperfect, nor at the seventh, it being not to be understood of the time and times and half a time expiring, but of the whole seventh Trumpet as the grammatical sense requires, and therefore it had been absurd to put the close of the sixth Trumpet after the seventh. 3. Nor does the note of the ending of the second wo-Trumpet set *Chap. 11. vers. 14.* argue the *Visum* of that Trumpet to reach thither, but only the Vision there, to end with the ending of the second wo-Trumpets *time*. For the seven Trumpets are rather notes of the Intervals of *time* than of the *Visions* of those Intervals, the Trumpets being nothing like them, though figuratively they may denote either. But here where it is said *the second wo is past*, the *time* of the second wo-Trumpet is understood, to give notice that the Vision of the mournful Witnesses, &c. did expire with the end of that *time*. Besides if it were to be understood of all that occurs from *Chap. 9. vers. 13.* to this Chapter *vers. 14.* there is more woes than one, the woful condition of the Witnesses as well as of those the *Euphratean* horsemen vex and destroy. 4. And what follows methinks is an argument against himself. For the things here that he would have all of them the *Visum* of the sixth Trumpet, none of the other Trumpets being charged with such heterogeneous stuff, do the better assure us that the *Euphratean* horsemen are the only *Visum* of the sixth Trumpet. 5. And to have put *Chap. 11. vers. 14. The first Vision of the little Book is past* instead of
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the second wo is past, had been too bare and bald, contrary to the genius of this Book of the Apocalypse which was not writ for either a prophane or stupid Reader. And besides it would not have served the end that the [*second wo is past*] does. Which is to be one of the main hinges upon which all the middle Synchronisms hang, as shall be seen anon. 6. And lastly as to the toy I mentioned, though such a division of Chapters might have the more firmly fixt Mr R. H. in his gross conceit, yet it could never have imposed upon so pious and sagacious a person as Mr J. Mede. But it is plain that they that did divide the Chapters as they are, and begin the tenth immediately after the Vision of the *Euphratean* Horsemen, took that to be the sole *Visum* belonging to the sixth Trumpet.

The other argument of R. H. which he calls his fourth, I will set down in his own words. *Of all the six Trumpets none have a remarkable close added to them but the fifth and sixth Trumpets only: And wherefore were these closes added to them, but that we might exactly know as well where they end as where they begin? Now the fifth Trumpet ends where the close thereof is set, and that is Rev. 9. vers. 12. And therefore also the sixth Trumpet ends where the close thereof is set, and that is Rev. 11. vers. 14. and not before.* This looks most like an argument of any thing that he has brought yet. But I briefly answer, that the fifth and sixth Trumpets have not that remarkable Close added to them to know where they end, there being no need of adding them for that purpose, so far as the ending of them is so easily to be known without it. Are not the endings of the four first Trumpets, well enough known without any such remarkable close? For they

are known to end where the next Trumpet begins. Now it is evident that the fifth Trumpet needs no such remarkable close because the sixth Trumpet immediately follows it, which shews the ending thereof. And yet there is added as a close to the fifth Trumpet, *The first wo is past*. This is undeniably true of the fifth Trumpet. And that the *Visum* of the sixth Trumpet, that is, the *Euphratean* Horsemen have no need of any such remarkable close, I have proved abundantly already in my answer to the first particular of his first argument. From whence it is manifest that these remarkable closes of the fifth and sixth Trumpets, must be for some other use. And to answer R. H. his demand *wherefore they were added*, I shall tell him, not as Notes of the ending of the *Visions* of those two Trumpets, but as Notes of the expiration of the *time* of them, as I distinguished above. For the former I have demonstrated to be needless, but this latter admirably useful. In brief therefore, though the adding that Note *Chap. 9. vers. 13. The first wo is past*, in that place is needless as to the determining the *time* of the fifth Trumpet, yet because the spirit of Prophecy intended to make use of the like Note *Chap. 11. vers. 14.* to denote the ending of the *time* or Interval of the sixth Trumpet, he prepared the mind of the Reader for the taking notice of it by making use of it here as a Note of the ending of the *time* of the first wo-Trumpet. Wherefore the sense is *Chap. 11. vers. 14.* of [The second wo is past] Here ends the *time* of the second wo-Trumpet or sixth Trumpet, namely with the Rising of the witnesses or inchoative destruction of the Beast or expiration of his 42. Months. Whence this Note is plainly intended for a Note *Synchronistical* to show that the

end

end of the fourty two Months of the Beast, and the end of the sixth Trumpet do Synchronize. Which therefore is a thing of admirable importance. For the Beast and 144000 sealed Virgins Synchronizing Synch. 4. Part 1. and the commencing of the sealed ones being just at the beginning of the first Trumpet *Chap. 7.* the Beast also begins and ends with the six first Trumpets, whence the *time* of the *sealing* of these Virgins and this Note, *The second wo is past*, are as it were the two hinges on which all the middle Synchronals hang, as Mr *Mede* has very well observed. And this I think is a sufficient answer to *R. H.* his question, *wherefore were those remarkable closes added to the fifth and sixth Trumpets.* But the ends he would have them added for I have demonstrated cannot be. Which is the greater confirmation they were added for this which is a most worthy and admirable end and becoming the stupendious artifice of this Book.

To the third argument of Mr *Mede* he answers. Admit that passage, *Thou must prophesie again*, &c. to emply two main Prophecies, one of the *Sealed Book*, the other of the *Opened Book*, or that the Book maybe divided into two Tomes and the second begin at *Chap. 10. vers. 8.* yet it does not follow that the second part must begin *ab ovo* or from the same *Epocha* with the former. But I answer, the Vision reaching to the very utmost Goal of the Apocalyptick race from such a time before we come at the eighth verse, as I have clearly proved, there is all the reason in the world *S. John* being bid to prophesie again, that his prophesying should commence from the same *Epocha*. As if one should intend to write two Tomes of the affairs of any Kingdom, the one *Secular* the other *Ecclesiastical*, and that in his first Tome he had

deduced his secular History to the last year, it is impossible to imagin but in his next Tome he would begin his Ecclesiastick story from the same Epocha that the secular began from.

To the fourth and last he answers not unappositely. *We read not, saith he, that the voice Chap. 10. vers. 8. was as the sound of a Trumpet, and therefore not likely to relate to the voice Chap. 4. vers. 1. but rather to the voice Chap. 10. vers. 4. For that voice Chap. 4. vers. 1. is said to be as the sound of a Trumpet, but this not.* This is the first part of his answer, but he proceeds. *But to what purpose he would have the Reader, saith he, to take notice of this I cannot tell. Is this an Index that the Prophecy of the little Book, as he calls it, doth contemperate with the Prophecie of the Seals? No more than the voice Chap. 4. vers. 1. is an Index that the Prophecy of the Seals doth contemperate with the Vision of the Seven Churches, &c.*

But I briefly reply to the first, That seeing Ellipses are so usual in the Apocalypse, that the sense may not lye over bare, Mr Mede has with judgment made this supplement [as of a Trumpet] it being in all likelihood the same voice that spoke to him at the beginning of the Vision of the *seven Churches* and of the Prophecy of the *Seals Chap. 4. v. 1.* Nor is it said here not to be as the sound of a Trumpet, but only that qualification is not mentioned for the reason above-said. But that it should be the voice mentioned *vers. 4.* of this tenth Chapter is not at all likely. First because then it would have been only, *Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ θρανίου εἰπέν μοι, i. e. And the voice which I heard from Heaven said unto me,* and *πάλιν λαλῆσαι μετ' ἐμὲ* would be superfluous. But then in the second place, it being added, there ought to be understood some-

something more or different in the word λαλεῖν than simply in λέγειν, and methinks it is very obvious to conceive what it is, if we recur to *Chap. 1. vers. 10.* where *John* is said to hear behind him a *great voice* as the sound of a Trumpet, that is a *loud sonorous or canorous voice*; And then to *Chap. 4. v. 1.* where the voice he there hears from Heaven is said to be *ὡς σάλπιγξ* *λαλέουσα*, as of a Trumpet talking *loudly* or *canorously* with him. Here the word λαλεῖν to speak *aloud* is put instead of the great voice *Chap. 1. vers. 10.* and that the word λαλεῖν has sometimes this peculiar signification not to speak simply but to *speak aloud*; is observable in that verse of the Poet,

Νῦν ὑάκινθε λάλει τὰ σὰ γράμματα καὶ πλέον αἰ αἰ
 Λάμβανε σοῖς πέλαιοισιν &c.

where λάλει τὰ σὰ γράμματα is, *loudly speak out thy letters*, as the following words also imply. And let the inscription on thy leaves be more than ordinary express. But what is yet more to the purpose, καὶ which besides the usual signification is very often by the Seventy rendred by βοᾶν, διαβοᾶν, ἐκβοᾶν, κράζειν, ἀνακράζειν, as καὶ ἀνέκραγεν εἰς τὰ ὦτά μου, He cried also in my ears with a loud voice, *Ezek. 9. 1.* so is it also in the same sense rendred by λαλεῖν, *Πάλαμον* δὴ εἰς τὰ ὦτα τοῦ λαοῦ, *Proclaim in the ears of the people saying*, *Judg. 7. 3.* And so γῆν which has no other signification but of loud clamour or vociferation, yet by the Seventy *Esa. 58. 9.* it is rendred by λαλεῖν, *Ἐπὶ λαλῶντός σου ἔρει, Clamabis & dicet, Thou shalt cry and he shall say Here am I.* And to come nearer to the present Chapter *vers. 3.* The voices of Thunder I think are *loud* and *sonorous* enough, and yet the word

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λαλεῖν is used of them, ἐλάλησαν ἐπὶ τὰ βρονταὶ τοῖς ἑαυτῶν φωναῖς, *The seven Thunders uttered their voices*, From whence we see plainly that πάλιν λαλεῖν μετ' ἐμῷ, *versf. 8.* is not there prefixed for nought; but that it signifies a speaking to *John* with a *loud* and *sonorous* voice, such as was the voice *Chap. 1. versf. 10.* and *Chap. 4. versf. 1.* expressed by a Trumpet. Now therefore being it is said πάλιν λαλεῖν μετ' ἐμῷ, which implies a speaking thus *sonorously* to him *again*, and that voice *versf. 4.* of this Chapter is not said λαλεῖν but only λέγειν, it cannot be said πάλιν λαλεῖν, to speak in such a *loud* tone *again*, it having not done so yet once; and therefore of necessity it must be referred to *Chap. 4. versf. 1.* From whence it is evident that that supplement of [as of a Trumpet] made by Mr *Mede* is added with judgment and truth.

To the second part of his objection I answer briefly, and confess that this canorous voice like a Trumpet in this Chapter *versf. 8.* is no more an index that the Prophecy of the *little Book* doth contemporate with the Prophecy of the *Seals*, than the voice *Chap. 4. versf. 1.* is an Index that the Prophecy of the *Seals* doth contemporate with the vision of the *seven Churches*. But withal I affirm, that the voice *Chap. 4. versf. 1.* is an Index that the Prophecy of the *Seals* does contemporate with the Vision of the *seven Churches*, and that the Vision of the seven Churches is a Prophecy commencing with the beginning of the Church and reaching to the end of the world, as I have made good by no less than twenty firm arguments in the last Chapter of my *Exposition of the Vision of the seven Churches*. So fitly do all things fall in together Mr *Mede's* way. But no sense to be made of them any other way.

Nor

Nor is that which *R. H.* takes notice of Disp. II. IX. Quæst. 5. that ἀ δὲ γινέσθαι ἐν ταῖς is the Preface to the Vision of the *Seven Churches*, Rev. I. but ἀ δὲ γινέσθαι μετὰ ταῦτα, the Preface to the Prophecy of the *Seven Seals*, Chap. 4. vers. 1. (as if the events of the *Seals* should be after the events of the Vision of the *Seven Churches* and begin a good while after them) of any validity against the contemporizing of the Vision of the *Seven Churches* with the Prophecy of the *Seven Seals*. For this is but another notable example (of which I have given several in my Notes) of that Apocalyptick figure which we call *Lemmatofynechia* or the holding together of the external cortex of the Apocalyptick narrations. But according to the sense of all Interpreters ἀ δὲ γινέσθαι μετὰ ταῦτα, has no reference here to the things of the *Seven Churches*, but only signifies things which *shall be hereafter*, which hinders not but that they may contemporize with the future things of the *Seven Churches*. All take it in that sense which *Beza* translates it in, *Quæ oportet fieri posthac*, which must be hereafter, as our English rightly renders it. Which had been good sense though it had been said in the very beginning of the Apocalypse according to *Ribera* his own interpretation, who without any reference to what belongs to the *Seven Churches* understands by ἀ δὲ γινέσθαι μετὰ ταῦτα (*the things which must be hereafter*) *Decursum Ecclesiæ à tempore Johannis ad finem sæculi*. *Aperit*, saith he, *argumentum sequentis Prophetiæ*. To which I may add, that it is a mistake in *R. H.* that he makes ἀ δὲ γινέσθαι ἐν ταῖς a proper Preface to the Vision of the *Seven Churches*, whenas it is rather a general Preface to all the three Prophecies of this Book, and true of them all that they contained some things that were then

then to come to pass quickly, as it is true of them all that they are the Revelation of Jesus Christ which God gave unto him, &c.

X.
No good
sense to be
made of the
Apocalypse
but Mr.
Mede's
way.
The ridi-
culousness
of R. H.
his way
whereby he
would gra-
tify the
Church of
Rome.

And what I was a going to say, That there can be no sense made of the Apocalypse but Mr *Mede's* way, a notable pledge of the truth thereof is, in that, that egregious learned writer *Hugo Grotius*, who so humanely, when he saw the Romish Interpreters so foully strick in the mire and make such pitiful sense of things, offered his helping hand in their behalf, but with so little success that *R. H.* himself, to give him his due, has all along notably well confuted the *Grotian* way though no enemy at all to the Romanists; but out of like kindness to them that *Grotius* seems to have born, he to wipe off that charge from the Church of *Rome* that she might not be taken for the Whore of *Babylon*, by a marvellous invention makes her as innocent and clear of that fault as the Child yet unborn, namely by laying the Scene of the affairs of the Apocalypse not in *Europe*, no by no means, but in *Asia*, and by affirming that all the Visions are to be fulfilled in their litteral sense, and that there is no mystical meaning of them in any place but where they are explained and acknowledged to be such in the very Book it self, and consequently that none of these Visions are yet fulfill'd, and he adds, not to be fulfilled but in such order as they are set. And therefore no Whore of *Babylon* to appear upon the stage, no not so much as in *Asia* it self, much less in *Europe* at *Rome* in *Italy*, till there be a great shaking and concussion in the Heavens, and the Sun it self become as black as Sackcloth made of Goats Hair, and the Moon as red as blood, and the Stars fall from Heaven in clusters to the Earth, and that there be such great Earthquakes that

that every Mountain in the Earth shall be moved out of its place, and every Island in the Sea also, which be the events of the sixth Seal, *Rev. Chap. 6. vers. 12.* And that there be just 12000. young men of every Tribe of *Israel* sealed with the Seal of God in their foreheads, *Chap. 7.*

Moreover it must rain hail and fire and blood upon the land of *Asia*, and a sulphureous mountain burning with fire must be cast into the *Asiatick* Sea, and the third part of that Sea be turned into blood; And a great blazing Star fall from Heaven burning and flaming like a torch, which shall break asunder and fall into the third part of rivers and into the third part of the springs of waters throughout the land of *Asia*. And the third part of the Sun shall be smitten with darkness, and the third part of the Moon and the third part of the Stars, *Chap. 8.* There shall be also a bottomless Pit opened, out of which such a smoke shall arise that men shall not see the light of the Sun in the land of *Asia*. And strange kind of Locusts with tayls of Scorpions, heads with crowns of gold on them, faces like men and hair like women, and with wings that make such a dreadful noise as if it were the noise of Chariots drawn with horses running furiously to battle, these shall swarm in the land of *Asia* and sting and vex men very sore. There will also appear in the said Land an innumerable number of strange kind of Horses with their Riders upon them. The heads of the Horses in shape like the heads of Lyons, and out of the mouths of every one of them shall come forth fire, smoak and brimston. Their tayls also shall be like Serpents with heads and mouths, and by the fire, smoak and brimston coming out of their mouths, and by the Serpents heads and mouths at the

end of their tails shall the third part of men be slain in *Asia* about the river *Euphrates*. Paraph. *R. H. of* o

Furthermore before the Whore of *Babylon* be in being, that Emperess of the World and debaucher of the Kings of the Earth with her cup of Fornication, the Temple will be rebuilt and the Inner Court at *Jerusalem*, and there will then appear two inspired Witnesses doing such Miracles as *Moses* and *Elias* did, and after three years and an half they will be slain by the Scarlet Beast, and their dead bodies lye three days and a half in the open streets of *Jerusalem*, and at the half days end they will be revived again, stand upon their feet, and ascend visibly in a cloud to Heaven, their enemies beholding them, Chap. 11. The Jews also before that time shall be converted to Christianity in despite of the Devil, who will persecute them, so that part of them will fly into the wilderness, and the Devil send a great flood of water after them, Chap. 12. There will also appear before the time of the said Whore a two-horned beast like a Lamb and that speaks like a Dragon, who besides that he will do strange miracles as being a Magician or Witch, and make a molten Image to the ten-horned Beast which shall breath and speak, he will cause also his subjects to be marked in their right hands or in their foreheads with the capital or Acrostick letters of his name, and the letters of that mark shall contain the value of 25. the root of 666. Chap. 13. And when this Queen of *Babylon* shall be in being, that she may sit secure and at ease like a Queen and never dream of any sorrow, she is not concerned in any one of the Vials but the seventh, which are all literally to be understood, nor any of the Vials to be

be poured out till there be such a slaughter of the people of the Beast in *Judea* without *Jersalem*, that the blood shall reach even to the horses bridles in height, for the space of a thousand six hundred furlongs in length, *Chap. 14. v. 20.* and *Chap. 15.* So tender and dear a friend does this *R. H.* approve himself to this Whore of *Babylon* if she be already in being, to shelter her thus from all suspicion, from all peril of both damage and disgrace. This it is to have a friend in a corner to help at a dead lift. And when both her own proper Champions and *Grotius* himself fails, to take up the buckler so dexterously for her. But certainly you will say, It is either a piece of madness or a piece of Drollery in him to comment in this sort on the *Apocalypse*. Whether it be a piece of Drollery in him to jar and insult over the desperateness of the Romish cause as to this point, that have no safer Sanctuary at last than this to betake themselves to, to free themselves from that grand accusation of Idolatry and Murder that is so plainly cast upon them by the true and genuine meaning of the *Apocalypse*, he himself best knows. But if he be mad, he pretends *cum ratione insanire*, he offering his reasons for all those extravagant positions he goes upon.

The first whereof is, That the scene of the affairs of the *Apocalypse* is not in *Europe* but in *Asia*.

The second, That the Visions are to be fulfilled not in a *Mystical* but in a bare *Litteral* sense.

The third, That the Visions are to be fulfilled in such order as they lye in the *Apocalypse*.

The fourth and last is, That none of the Visions of the *Sealed Book* nor *Opened Book* are yet fulfilled. Which is a necessary *Conjectary* from the second and third position. We shall now examine the reasons he

XI.

R. H. his extravagant Positions touching the Interpretation of the *Apocalypse*, together with his Reasons of them, and their Confutation.

builds these Positions upon, so many and so far as is requisite.

I. The reasons that he alledges for his first Position, occur *Disp. 1. Quest. 3.* And the chief of them are these two.

1. The Prophecies, saith he, were written unto *Asia* and not unto *Europe*, *Rev. 1. vers. 4. John to the seven Churches in Asia*, and *vers. 11. What thou seest write in a Book and send it to the Seven Churches in Asia.*

2. His second argument is taken from *Chap. 22. vers. 16. I Jesus have sent mine Angel to testify unto you these things, on this and now concerning the Churches*, saith he, and *Grotius* himself expounds it, *ecclesiarum bonarum*, in the behalf or for the good of the Churches. And saith *R. H.* what is meant by the Churches, but the Churches of *Asia*, *Rev. 1. vers. 4.* And therefore *Asia* is the scene of the Visions of the *Apocalypse*.

I confess comparing the citations of the first Chapter with that of the last, and which to me is highly probable, allowing that the same Churches are meant in both Chapters, these two arguments of his make a fair show. But those that expound the Vision of the *Seven Churches* literally, will deny that the same Churches are understood in the last Chapter, but that that passage signifies indefinitely all or any of the Christian Churches for whose use this Book of Prophecies was writ. But I will easily allow *R. H.* this liberty to expound it of the same Churches in my *Prophetical* sense, and of the same Churches of *Asia* too in the *Cabbalistical* sense of that word, which signifies this lower region of the world or terrestrial Globe containing not only *Asia* but *Europe* and *Africa* and *America* too if need were. Which spoils the conceit of his making *Asia* only, in the usual sense, the scene of

of the Apocalyptick Visions, though his conceit in the mean time gives countenance to my understanding the Churches *Chap. 22.* to be the very Churches in *Asia* in my sense, and to my making the Epistles to the *Seven Churches* to be a Prophecy.

II. The reasons for his second Position the principal of them are these.

1. A Revelation cannot be a Mystery nor a Mystery a Revelation. They are as contrary each to other, saith he, as light is to darkness. Wherefore the whole Book of the Apocalypse being a Revelation, it cannot be a Mystery or be expounded in a *Mystical* sense but only in a *litteral*, unless where the Spirit of God himself tells us it is a Mystery, and renders to us the mystical sense of the Letter. To this effect is his first argument *Disp. 1. Quest. 4.* and *Disp. 11. Quest. 2.*

2. The second, Where things are mystically to be understood they are afterwards interpreted in the Apocalypse, or in other Texts of Scripture which speak of the same or the like matter. As *Rev. Chap. 1. vers. 20.* *Rev. Chap. 17. vers. 7, 8, 9, &c.* *Dan. Chap. 7. vers. 17, 23, 24.* Wherefore when there is no such interpretation, the Text is *litterally* to be understood. *Ibid.*

3. His third is, No Scripture is mystically to be understood without evident necessity; but there is no necessity, much less any evident necessity of understanding those things in a mystical sense which himself has interpreted in a *litteral*. Wherefore the things above mentioned and all the rest where the Spirit or Angel does not interpret them to a mystical sense; ought to be understood in a *litteral*. *Ibid.*

4. The fourth and last, This mystical way of interpreting makes the Scripture a nose of wax, which

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a man may turn which way he will, subjecteth it to our vain lusts and humours, and leaves us partially to apply the good things to our selves and our own party, and the bad things to our enemies, Disp. 12. Quest. 2. These be the main arguments for his second Paradox.

1. But to the first I answer, That a *Revelation* may be a *Mystery*, that is, *mystically* or hiddenly conveyed, but yet plainly to be known by them that have the *Key*. As it is in *Steganography* by which Secrets are certainly conveyed or revealed, but in such a mysterious way that none but they that know the *clavis* or *Key* shall be ever the wiser. Wherefore it is not at all repugnant that the Apocalypse may be a *Revelation* and yet a *Mystery*, that is, a *Revelation Mystically* conveyed. But where is that *clavis* will you say, that will so certainly unlock the *Mystery*? To that I shall answer after I have answered his three following arguments for this present Paradox.

2. And therefore I proceed to the second, which I say does not prove that where the Holy Ghost does not interpret, the Text is *litterally* to be understood, but that the Interpretation of those Texts that are interpreted are made with that skill and judgment that they give sufficient light to the rest of the Prophecies, suppose of the *Seven Churches* or of the *Sealed* and *Opened Book* Prophecies. And of this kind is that *clavis* offered Rev. 1. vers. 20. and Rev. 17. vers. 7, 8, 9.

3. And concerning the third I demand, when he will allow that there is *evident* necessity of interpreting a Text *mystically*? when the letter it self is simply impossible? But this then argues his ignorance of the Apocalyptick stile and of the artifice of the external

nal *Cortex* of the Prophecies, in which so carefully is observed the *τὸ πρῶτον* or the *τὸ μετὰ* in speech (which figure you may call *Pitbanologia* or *Logoprepia* if you will) that no representation be over extravagantly incredible in the very *Letter*, much less impossible. But if he mean by an evident necessity, a *moral* incredibility or impossibility in the literal sense, I say there is such an evident necessity, the literal sense putting him upon such an extravagant Hypothesis, as that none of the Prophecies are yet fulfilled nor will be God knows when. Which is little less than blasphemy against the Divine Providence, as if he had neglected his Church in this point for sixteen hundred years together. Besides that the *Synchronisms* demonstrable out of the intrinsecal characters in the Prophecies themselves, do necessarily imply that most of the Visions are fulfilled already, but not in a *literal* sense, wherefore there is evident necessity they be interpreted in a sense *Mystical*. To all which you may add that the Holy Ghost his interpreting some parts mystically may justly be an intimation and animation to us to follow his example in the rest.

4. To the fourth and last I answer, This is but the old Popish allegation against all the Scripture, unless it be *fixt* by the sense of the *Infallible Chair*, as R. H. would have the Apocalypse by the *literal* sense, that so it may not be a nose of wax but a brazen nose, or the same mettle that their foreheads are that can plead for such absurd Hypotheses. But I say this mystical way of interpreting the Apocalypse will not make it a nose of wax, if men will but make use of those helps that the intrinsecal characters of the Visions do afford to cast them into orderly *Synchronisms*, so as Mr Mede has done. And those that have neglected this

this necessary help, what pitiful Interpretations they have made *R. H.* himself can witness. Nay certainly, To the skilful the *Myistical* sense of the Apocalypse is as certainly determinable one way, as any Scripture is in the *Litteral* sense thereof. And if *R. H.* thinks it such a nose of wax, I challenge him or any one else whosoever to make a nose of wax if he can of my *Joynt Exposition* of the thirteenth and seventeenth Chapters of the Apocalypse in my *Synopsis Prophetica*, and to show that the sense which I have given is not the determinate sense of them. And that *R. H.* himself has so shroudly confuted the *Grotian* way of interpreting the Apocalypse, it may be an argument to him if he please, that it is not such a nose of wax that will stand any way, but that all false Interpretations, like a frozen *Muscovian* nose before the fire, will drop off. But there is one certain true way as firm as Adamant, which the fiery subtilty of no mans wit will be able to melt or dissolve. And those that go this *Synchronistical* way, to them the Prophecies are not left to interpret according to their own humour in favour to their own party and to the disgrace or disadvantage of their adversaries, but the time of the Prophetical Vision being known and the acknowledged meaning of the Prophetical Iconisms observed in the application of History belonging to that time the Synchronism makes the Vision point to, they are necessitated whether it be for or against their own party or others, to render the certain, clear and determinate sense thereof, so little fear is there that this myistical way will make the Prophecies a nose of wax, or leave men to the wantonness of their own humours to interpret as they please. But in pretense of taking away this abuse, to allow none but a litteral sense of the Apocalypse,

calypse, is indeed to take away all the use thereof, which those that favour the Church of Rome full willingly would do.

III. As for his third Position, he pretends Disp. 6. Quæst. 2. by many arguments to make it good, but I shall take notice only of the chiefest, by which you may judge of the rest.

1. The first is, That things revealed at once and not at several distant times, must come to pass in order as they are revealed; but the Apocalyptrick Visions were revealed at once or at one continued time to *John* without ceasing or intermission of his Ecstasy, and therefore they must come to pass in order as they were seen.

2. The Prophecies of the Revelation were all of them written in one Book, and therefore they are to be fulfilled in that continued order they are written, as Histories written in order as they come to pass.

3. First, second, third, fourth, &c. are *Ordinal* numbers not *Cardinal*, and shew not only the number of things spoken of but their order also. Now the Prophecies of the Revelation do all of them consist of these numbers, *Seven Seals*, *Seven Trumpets*, *Seven Vials* (and he might have prefixed *Seven Churches* too) and therefore they being set in order and called, first, second, third *Seal*, *Trumpet*, and *Vial*, shows plainly they are to be fulfilled in the order they are mentioned.

4. The fourth and last argument is: where no instance can be given to the contrary, there things shall come to pass in order as they are revealed, and such are the Prophecies of the Revelation says he, no instance can be given of any Prophecy that comes to pass before or after the order of its Revelation. And therefore

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they shall come to pass Prophecy after Prophecy as they were revealed and presented unto *John* in Vision.

1. But to the first I answer, The argument will not hold good there, if at all, where there are special Notes given of a new beginning of prophesying. For that is as much if not more than if the Visions had been exhibited to *John* at several distant times or days. And that there are such Notes it is plain, namely of a new beginning of prophesying. For as the Prophecy of the *Seven Churches* was ushered in with a sound of a Trumpet, so is the Prophecy of the *Sealed Book*, betwixt which two Prophecies there was an intermission of *John's* Ecstasy, as you may see *Chap. 4. vers. 2*. And then before the Prophecy of the *Opened Book*, besides other certain indications of the beginning of a new Prophecy as I have above shewed, there is again that voice like a Trumpet that talked with him at the beginning of the *Sealed Book-Prophecy*, which is a greater assurance that there are three distinct Prophecies than if they had been revealed to him at three distinct times or days.

2. To the second I answer, That there is no harshness at all to conceive two Prophecies beginning at the same Epocha to be writ in the same Book one after another, it being impossible according to the usual writing of Books, that they should be written together, no more harshness I say than to conceive that an Historian in one Volume may write the lives of all the Secular Governours and Bishops of a City from the first times thereof to his own times. Is it any thing harsh or rather not necessary when he has gone through all the times of the Governours, that he begin at the first Epocha to write the lives of the Bishops of the said City?

3. To

3. To the third I answer, That the argument proves only that the Seals and Trumpets are to be fulfilled in that order they are mentioned, and the Trumpets after the six first Seals, they being the parts of the seventh Seal. But this does not at all hinder but that the Seven Churches in that order they are set, may commence with the Seven Seals, as also the measuring the Inner Court and the fight of *Michael* and the Dragon, as is plain to any one that attends to what is said.

4. And lastly to the fourth and last I answer, That it is demonstrable by vertue of Mr *Mede's* Synchronisms, that there are many instances of things coming to pass not in the order they are revealed, but before and after. This is most evidently true if Mr *Mede's* Synchronisms be true, as most certainly they are, and I have maintained them to be so against all the pretended cavils of *R. H.*

IV. As for his last Position, all the proof it has is from the arguments of the three former, which being so false and weak and this last Paradox but a *Confectary* of them, it is manifest it falls to the ground with them, if they be sufficiently confuted, as they will all without question be deemed to be, after I have perfected my answer to the first argument for the second paradox, and shown what is the *Clavis* to the Apocalyptic *Steganography*, which is such a mystical or occult way of Revelation.

I briefly therefore here answer, Those two places XII.
R. H. himself notes, viz. *Rev. 1. vers. 20.* and *Rev.*
17. vers. 8, 9, &c. are the two keys the one of the *The Key of*
Prophecy of the Seven Churches, the other of the *the Prophe-*
Prophecies of the Sealed Book and Opened Book, in ver- *cy of the*
Seven
Churches.
 tue whereof we may come to a clear and certain
knowledge

knowledge of this *Steganographical Revelation* called the Apocalypse. For as for the first, that is, the Interpretation of the *Mystery of the Seven Stars*, and of the *seven Golden Candlesticks*, it is a plain intimation to any one that is not stupid, that there is something more meant by these Seven Churches in *Asia*, than seven particular Churches in *Asia minor* at that time; and that indeed the Vision of the Seven Churches represented by the Seven Golden Candlesticks is a Prophecy concerning the whole Succession of the Church to the end of the world, divided into seven Intervals. For if it were not so, what needed all the pomp of this Vision, and the explication of it, if concerning the seven particular Churches in *Asia*, whenas *Chap. 1. vers. 4.* there was mention of the seven Churches in *Asia*, and after seven Epistles writ to them by name? Wherefore he must be exceeding stupid and slow-witted, or of a course perverse Spirit that cannot, at least being advertised of it, discern the scope of the Spirit in this Vision of the Seven Stars, and Seven Golden Candlesticks, and the Interpretation thereof, that it is a Prophecy in so large a sense as I have shown in my *Exposition*, and proved that it is such a Prophecy by twenty solid Arguments in the tenth Chapter thereof. Such intimations suffice to the pious, free and sagacious Reader: But for profane Drolls, carnal Politicians, or prejudiced Superstitionists, if seeing they see not, and hearing they understand not, the fault lies at their own doors.

XIII.
The Key of
the Sealed
Book and
Opened
Book Pro-

Now for the Key of the other two Prophecies of the *Sealed Book*, and of the *Opened Book*, let us briefly observe the use thereof, and how effectual it is for the purpose intended, and what the clear result thereof will be. *Revel. Chap. 17. vers. 8.* there begins.

gives the Interpretation of the Vision of the Whore of Babylon, and the Beast with seven Heads and ten Horns ridden by her. *The Beast that thou sawest, saith the Angel, was and is not, and shall ascend out of the bottomless pit, and go into perdition.* And here it is remarkable, how the Angel does not go about to explain what a Beast is, it being so well known that according to the Prophetick stile it is a Kingdom, State or Empire Cruel and Idolatrous, such as they were that are described in *Daniel*, and called there by the *Septuagint* *σνεζα* not ζωα, as this Beast is called *σνεζορ*, which is as much as to say, a Cruel wild Beast: Wherefore the Angels Interpretation plainly imports thus much; That the Beast which *John* saw denotes a Kingdom, State or Empire Cruel and Idolatrous, and withall whose condition is such, that at some time it might be said of it truly, that it was a Cruel Idolatrous Kingdom, State or Empire, but is not, but will be again a Cruel Idolatrous Kingdom, State or Empire, and then afterwards quite perish; at least as to its Cruelty and Idolatry, that is, the Bestiality of it shall perish.

species,
which is
the Angels
Interpretation
of the
Beast and
the Woman
sitting on
him, Reveli
chap. 17.

This is the name or nature of this Beast in general. And though it may already very well be understood of that time of the succession of this Beast which followed after it had ceased to be, yet for sureness, that you may not mistake, the Angel calls him at the latter end of this Verse, *The Beast that was, and is not, and yet is*: Which therefore is necessarily understood of the latter part of his time after he once ceased to be, *σνεζορ*, a Beast, that is, after this Empire had ceased to be a Cruel Idolatrous Empire, but had become a Cruel Idolatrous Empire again, though not perfectly the same Idolatrous Empire it was before, which

which is the natural and necessary meaning of [is not and yet is.]

But yet we are never the wiser what Empire certainly to pitch upon if the Angel stick here; and therefore he holds on, *vers. 9. The seven Heads are seven Mountains on which the Woman sitteth*, who is also said to sit upon the Beast. Now he comes up closer to the business, which plainly shoves this Empire to be the *Roman Empire*, whether you understand the seven Hills of *Rome*, or *Constantinople*, or both, they both belonging to the *Roman Empire*. Wherefore it is manifest the *Roman Empire* is here meant in that succession of Time, after it had ceased to be an *Idolatrous Empire*; which it did for a Time while pure Christianity prevailed, and till the *Apostasie* came in: After which it became *the Beast that was and is not, and yet is*. It was of old, the *Pagan Idolatrous Empire*, but is not so now, and yet it is in a very considerable sense, it being a *Pagan-like*, or a *Paganochristian Idolatrous Empire*, and cruelly persecutive of the pure Christians.

And that you may still be the better assured, that this latter part of the succession of the Empire (namely after it had become Christian, and Apostatized again into Idolatry) was aimed at; the Angel holds on, *vers. 10. And there are seven Kings*, namely, which are the heads of the Beast; and must take up the entire Times of the being of the Beast, both the former and latter part thereof, unless we will admit of a living Beast without an head: *Five are fallen and one is*. Now let any man living show five Heads, that is, five Supreme Governours to be fallen or past in *St John's* time, unless they be those five sorts of Governours of the *Roman State or Empire*, *Kings*, *Consuls*,

Consuls, Decemviri, Consular Tribunes, and Dictators. No five single Emperours can fill up that space of time; and therefore it must be understood of sorts of Governours: whereof five had ceased in *S^t John's* time, and one is, that is, was in his time, (*viz.*) the *Pagan Cæsars* or Emperours: What can be more plain and assured? But the other is not yet come, namely, the *Christian Cæsars* or Emperours: For the Emperours were Pagans in *S^t John's* time. And when he cometh he must continue a short space, that is, the pure *Christian Cæsars* Reign would be short, the Apostasie into an Idolatrous Paganochristianism being so quickly to prevail in the Empire.

And the *Beast that was and is not*, that is to say, the *Paganochristian Head*, (be they *Paganochristian Emperours* or *Popes* that get the Sovereignty, it is all one, they make still, or continue the *Paganochristian Head*) of that *Beast*: For that *Beast* is the Empire, not the Head of the Empire; *ὁ ὡς οὐδὲς ἔστι, ὁ ἐν ᾧ ἡ ἐκκλησία ἔστιν*, He is both the eighth and one of the seven; that is, he is both the eighth King and seventh head of the *Beast*: For the *Beast* is the Empire, *quatenus* Idolatrous, and so has but seven heads though there be eight Kings, the seventh of them being King over the Empire while it ceased to be a *Beast* or Idolatrous, or while the publick Religion of the Empire was purely Christian.

And the ten horns which thou sawest, namely, on the seventh head, are ten Kings, which have received no Kingdom as yet, (*viz.*) in *S^t John's* time, but receive Power as Kings one hour with the *Beast*. This also plainly denotes the time of the *Beast* commencing with the discepcion of the *Roman* Empire into many Kingdoms, which happened not while the Religion

ligion of the Empire was purely Pagan, but when it was Apostatizing again into a kind of Paganochristian and Idolatrous condition. The Empire therefore debauched again with Superstition, and Pagan-like Idolatry and Cruelty after the expiration of the pure Christian *Cæsars*, or seventh King, who was to continue but a short space, is the Beast upon which the Woman rides.

And who this Woman is, is plainly indigitated again, and more precisely than in the ninth Verse, (*viz.*) *vers. 18. And the Woman which thou sawest is that great City which reigneth over the Kings of the Earth.* In the ninth Verse, the seat of the Woman are Seven Hills, and here in this Verse, She is that great City, that in Saint John's time is said to reign over the Kings of the Earth, which no City on seven Hills then did besides *Rome* : But the Walls and Houses of *Rome* did not then Reign over the Kings of the Earth ; but the *Roman Polity* here signified by *πόλις*, a *City*, did then Rule over the Kings of the Earth : And therefore the *Roman Polity* it must be, that rides the Beast *that was, is not, and yet is*, but not the *Roman Polity Pagan*. For that Beast which is here ridden is after the expiration of Paganism properly so called, and therefore it must be the *Roman Polity Paganochristian*, that is, the *Roman Hierarchy* which rides this Beast : Which Roman Hierarchy the Spirit of God here calls the Whore of *Babylon. Quod oportebat demonstrare.*

And what more assured demonstration of any thing can *R. H.* or any man living else desire than of this so concerning a truth ? And what a notable Key this is to unlock the sense of the Prophecies of the *Sealed Book* and *Opened Book* I will briefly show, after

ter I have smoothed the flaws, and wiped off the rust that *R. H.* seems to fancy to stick on it. I will produce his most material Cavils, that by them you may judge of the rest.

1. The first is touching the Hills of *Rome*, which though at first they were seven, three were after added while *Rome* was Pagan, and that Papal *Rome* stands but upon two and no more.

XIV.
*R. H. his
Objections
against this
Key propo-
sed and an-
swered.*

2. That Kings, Dictators and Emperours, being but one kind of Governours, we shall fall short in our account of making up seven Heads of the Beast.

3. That when it is said, *Five are fallen*, the meaning is not that Five are fallen in *S^t John's* time, but that Five are fallen, that is, *shall fall*, before the seventh Vial. Forasmuch as the Apostle writes a Prophecy not an History : And therefore it must be understood of things to come.

4. And the like he objecteth concerning the 18th Verse. That it does not speak of a City which raigned over the Kings of the Earth in *John's* time, but which is to raign in the time of the seventh Vial, because the Apostle writes not an History but a Prophecy.

5. And lastly, that this *Babylon* cannot be the City of *Rome*, he proves by an heap of Arguments: 1. That *Babylon*, till the seventh Vial, is not to taste of the Cup of Gods wrath, but *Rome* hath tasted of that Cup many a time, but especially in the time of the *Gothes* and *Vandals*, by whom it was taken four times and made so desolate, that not a Man, Woman nor Child could be seen therein for forty dayes together.

2. *Babylon* is one of the greatest Cities in the world, but *Rome* at this day, but a little City, but the tenth part of what it was before. 3. *Babylon*, one of the

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strongest

strongest Cities in the world, *Revel. Chap. 18. vers. 8.* but *Rome*, but a weak City, in comparison of other Cities, and which was seldom besieged but taken. 4. *Babylon* one of the most prosperous Cities in the world, *Revel. Chap. 18. vers. 7.* but *Rome* a doleful City many a time. 5. *Babylon* the last City to be taken, insomuch that she thinks it will never be, but *Rome* taken many a time by the *Goths* and *Vandals*, and she cannot think but that she may be taken again. 6. And lastly, *Babylon* is a City with which the Merchants of the Earth have great Trade and Traffick by Sea, but *Rome* not so, nor can she be so, for since she became Pontifician, the mouth of the River *Tiber* hath been stopped up for fear of Invasion; so that no Ships of any great magnitude can pass thither. These are the chief of his Arguments, to which I shall answer briefly and in order.

I. To the first I answer, That those three Hills of less Note, added to the first seven, never were so considerable as in History or Poetry to alter that Title of *Rome*, *Roma septicallis*, or, *Ῥώμη ἐπταλόρη*, *Seven-hilled Rome*. And it is the most clear and exquisite way to speak in the language of Historians, when we would certainly define or describe things.

Again, as for *Rome Pontifician* standing upon two Hills and no more, which yet is not absolutely true, it standing upon two Hills more besides, as I am informed from a good hand, skilfull and curious in these things; the Text of the Prophecy does not require that exactness, that *Rome Pontifician* should stand upon all the Seven Hills: For the words run thus, *The seven Heads are seven Mountains*, *ὅπου ἡ γυνὴ καθεῖσται ἐπὶ ὕψους*, which only denotes the place of her abode, or where she is seated. And the Woman,

which

which is not the Houses and Walls of the City but the Polity residing there, is possessed of the whole space of ground environed with a Wall that takes in all the seven Hills, so that all the seven Hills may be said to be the place of her abode. And if the being environed with a Wall be essential to a City, I do not see but that the name of the City is to be conceived to reach so far, and the Wall with all the space of ground contained in it, all of it, to be called *Rome*. To all which you may add, that ἐν αὐτῶν, may be taken *partitive*, as when it is said of *Jephtah* *Jud.* 12. *Chap.* 7. that he was buried in the Cities of *Gilead*, and of *Josiah* that he was buried in the Sepulchres of his Fathers, *2 Chron.* 35. *vers.* 24. that is, in some one of the Cities, and some one of the Sepulchres. So ἐν αὐτῶν may signify upon some of the Hills, as well as upon them all.

And the character is as certain whether *Rome* now stand but on four hills or two, that *Rome* is meant, as if it stood still on all. As suppose ἐν τῷ ποταμῷ Νείλῳ, the Seven-mouthed *Nilus* his stream should so lessen that it did nothing near fill the Chanel so much as of old, and that thence five of his Mouths being shallower than the rest should grow dry, no man notwithstanding will deny that it is *Nilus* still; and so this *Rome* is *Rome* still though contracted suppose to two hills, and her walls stand at a great distance from the City, as the banks of *Nilus* from his now more narrow and shallow stream. So sure a character notwithstanding *R.H.* his exceptions, are the seven hills that *Rome* is here glanced at.

2. To the second I answer briefly, as to the former, If Prophecy describe things as they are described in History it self, the description is more certain and exact, and Historians generally make Dictators, Kings

and Emperours three several sorts of Government. Which answer being abundantly full and sufficient, for brevity sake I omit to prove they are three several sorts of Government as well as so called.

3. To the third, That this is a distorted unnatural exposition in this place to understand a preterperfect Tense in a sense future, all Commentators that I have met with will testify. Who however otherwise they vary in their Interpretations, yet take it for granted that, *Five are fallen*, signifies had ceased to be in S. John's time. Which the varying of the Tense immediately in, *And one is*, would force any one that is not obstinately humorfome and perverse to acknowledge to be true, as that also which follows must needs still put it further out of doubt, *And another is not yet come*. It is a mere madness to imagine in these circumstances *Five are fallen*, not to signify time past, because forsooth the preterperfect Tense sometimes is used of a thing future in Prophecy as *Rev. 14. vers. 8.* where there are no such circumstances. But I add further, that it is impossible but it should be understood, the Roman State or Kingdom as Idolatrous having but seven heads in all, and the *Pagan Cesars* or Emperours in S. John's time being the present head. Therefore of necessity those other heads must be past, unless you will have the Roman State or Kingdom till the *Cesars* time to have been an headless Animal, which would be a very witless supposition. And lastly his grand argument is a gross mistake. For this interpretation of the Angel is not properly a Prophecy but the interpretation of a Prophecy, which naturally requires plainness and propriety of speech, and therefore not to understand by, *Five are fallen*, *Five shall fall*, but requires us to understand it of the time past according to the vulgar Grammatical sense thereof.

4. To

4. To the fourth I answer as to this last, That the Objector forgets that this eighteenth verse is part of the interpretation of a Prophecy, not the Prophecy it self, and therefore is to be taken in the plain Grammatical sense, if there be no indication to the contrary; as there is touching that saying *vers. 17. For God hath put in their hearts.* Where the preterperfect Tense is used for the future, but *safely* and *elegantly*; *safely*, because the foregoing verse doth plainly determine the sense to a futurity; and *elegantly*, that which it expresseth being a cause antecedent to what is said before, and therefore rightly intimated to have been first. And where the verb substantive [is] or [are] occur we are carefully to distinguish when they signify the *nature* of a thing, and when *existence*. As when it is said, *And there are Seven Kings*, it does not signify the present existence of them, for it were a contradiction to what follows; but that there are seven several kinds of Governours that appertain to the Roman State or Empire whereby its *nature* or condition is illustrated as to this point, but nothing yet is defined touching their present *Existence* or *Non-existence*. But when it follows, *Five are false and one is*, [is] here plainly signifies *existence*, and because it is in the present Tense, *present existence*, namely at the time he was to whom it was spoken. And so it is, *vers. 18.* And the Woman, which thou sawest; *ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν*, is that great City which reigneth. There *ἔστιν* and *ἔχουσα* put together signify *present existence* in this Interpretation of the Angel, there being no indication to the contrary, but rather a forcible urging thereunto by that repeated demonstrative Article *ἡ, ἡ πόλις ἡ μεγάλη ἡ ἔχουσα*, of which the full sense in English cannot be otherwise rendered.

rendred than thus, *that great City, that City that reigneth*, &c. Which plainly denotes a known City then existent and pointed to. But I cannot insist on these things, I hasten to the last objection.

5. To which I briefly answer, That the more true those particulars are, the more they confirm my Mystical Interpretation of the Whore of *Babylon*, which Chap. 18. I interpret not of *Rome*, against which Interpretation all these Particulars run, but of the *Roman Hierarchie*. Whom I understand also by *Babylon* Chap. 17. So that all this hailshot flies quite over my head and touches not an hair thereof.

XV.
The admirable usefulness of the abovesaid Key for the certain unlocking of the Sealed and Opened Book-Prophecies.

We having thus brightened this Key and smoothed it as it were, and freed it from all those flaws and rust that *R. H.* phansied to stick to it, we shall now show what an excellent Key it is for the unlocking the meaning of the *Sealed and Opened Book-Prophecies*. For as that Key of the Prophecy of the *Seven Churches* by taking notice only of the obvious order of the Churches as they are set down, and of the meaning of the *Paronomastical* allusions of the names of them and of the persons concerned in them, and applying them to History, gives the assured sense of that Prophecy: So by this present Key of the Prophecies of the *Opened and Sealed Book* taking notice of the order into which the Visions of these Prophecies are cast by vertue of the Synchronisms which I have maintained to be true, we are enabled to apply every Vision to its proper time in History, as there by *Paronomastical allusions*, so here by the knowledge of the *Prophetical Iconismes*, And so with judgment to discern what events answer such and such Visions. And now more fully and orderly to illustrate the admirable use of this Key, that is, of the

Interpre-

Interpretation of the Angel Chap. 17. vers. 8.

First, we may observe how it assuring us that *the Beast that was and is not and yet is*, is the Roman Empire divided into many Kingdoms and tainted again with new Paganlike Superstitions and Idolatries, which his very description also makes good; And that the *Paganochristian head* of this Empire should shortly succeed the *Seventh King*, the purely *Christian Caesars*; how it is manifest I say from hence, that this Beast with the Whore riding him began many hundred years ago, even as soon as the Empire was dividing into many Kingdoms and apostatizing into a Paganochristian kind of Idolatry, which was about four hundred and odd years after Christ. Now let us see what further comes of this.

Secondly, By carefully comparing the *ten-horned Beast Chap. 13.* with the *ten-horned Beast Chap. 17.* and the *two-horned Beast* with the *Whore* in this Chapter, we shall find that the two Beasts be one and the same Beast, and that the *two-horned Beast* and the *Whore* denote the same thing. This I have demonstrated in my *Synopsis Prophetica Book 1. Chap. 10.* by no less than eighteen agreements betwixt the two *ten-horned Beasts*, and by nine agreements betwixt the *two-horned Beast* and the *Whore*. So that no man that is in his wits can be so sceptical as not to be convinced of it. But

Thirdly, Of the *ten-horned Beast Chap. 13.* it is laid *vers. 5.* *That power was given unto him to continue forty two months*, I demand here of R. H. has the Roman Empire since the time of its being divided into many Kingdoms continued but forty two months or three years and an half? Is this a likely measure of time for the continuance of an Empire? Nay is it not plain that

that this divided Roman Empire thus apostatizing and apostatized more and more into a Paganlike Idolatry had continued so, near forty two Prophetical Months, that is months of years, *viz.* 1260. years, till in the last *Semitime* of these 1260. years, the Reformation broke out, which was the expiration of the *Entireness* of the reign of the Beast. But in the mean time by vertue of this *Key* of the Angel it is exceeding evident that the forty two months are not to be understood *literally* but of *Prophetical* Months, forty two whereof make 1260. years. And consequently that all the Visions that Synchronize with this *ten-horned* Beast have the same extent of duration: As the Two-horned Beast, The Whore, The Woman in the wilderness, The Sealed company of Virgins, The Outer Court troden down by the Gentiles, The two Witnesses mourning in Sackcloth, and The dead bodies of the witnesses lying three days and an half in the street of the great City. For I conceive that as the Womans abode in the wilderness is first denoted by 1260. days, and after in the same Chapter by a *Time and Times and half a Time*, so the continuance of the sad condition of the Witnesses is first set down by 1260. days, but after by *three days and an half*, to answer to a *Time and Times and half a Time*, which is *three Times and an half*. And that three Times and an half are signified by three days and an half on purpose to teach us to reckon the duration of all these *Synchronals* not by the curiosity of a *Prophetical month* much less of a *Prophetical day*, but as it is originally in *Daniel* by *semidays* or *half-days*: after the beginning of the expiration of the seventh of which *Half-days* the Witnesses were to rise, as they did. But this by the bye but very worthy

thy the noting. All these *Synchronals*, I say, of the Prophecy of the *Opened Book* are necessarily to be measured by *Prophetical Semitimes*, that is, the duration of every one of them is to be about seven *Semitimes*, a *Semitime* consisting of *one hundred and eighty* years. And so must also those two *Synchronals* of the *Sealed Book-Prophecy*, The six first Trumpets, and the *one hundred forty four thousand* sealed Servants of God, they being synchronal to these.

Fourthly, from whence it will further follow, that neither the *one hundred forty four thousand sealed Ones* are the same individual persons, continuing all the space of time near *one thousand two hundred and sixty* years, nor the Two-horned Beast some one particular Witch or Magician, nor the Two Witnesses two particular persons, as *R. H.* with his *literal* sense would have all these expounded, but all of them successions of such and such Bodies or Companies of Men for such a space of time together.

And before we go any further, let us observe of xvi.
those *Synchronals* we have noted hitherto, what either *correspondent opposition*, or else close *cognition* or *identity* they have one with another, which is a further marvellous confirmation of their Synchronizing. The Cognition and Identity, or correspondent Opposition of the Middle Synchronals.
That the Two-horned Beast and the Whore signify one and the same thing, and that the Ten-horned Beast *Chap. 13.* and the Ten-horned Beast *Chap. 17.* are one and the same Beast I have noted already, and the cognition of the one two with the other two is apparent, the former being the *Ecclesiastical* part of the *Roman Empire*, (and more particularly the *Roman Hierarchy*, as appears by the *Name* and *Number* of the *Two-horned Beast*, and the *Seven Hills* the seat of the *Whore*, for which *Rome* is most remarkable; as

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also

also that it is the City that ruled over the Kings of the Earth in St *John's* time, according to the Interpretation of the Angel) and the latter, the *Secular* part of the *Roman* Empire debauched chiefly by the *Roman* Hierarchy with gross Pagan-like Superstition and Idolatry. And the *Secular* and *Ecclesiastick* part together thus Paganizing in a new Mode, are the *Gentiles* that tread under foot the *Holy City* or *Outer Court* of the Temple till the seventh *Semitime* of the forty two Prophetical months, that is, till the Rising of the Witnesses. And these are the *Synchronals* of the *debauched* part of the *Roman* Empire for this time: But the Apostolick Church never failed notwithstanding in this Apostasie. This sincere part therefore that run in *correspondent opposition* to the former are set out by The Woman (*viz.* crowned with twelve Stars, to denote her Apostolicallness though now) in the Wilderness, The two Witnesses prophesying in Sackcloth, The Servants of God sealed in their foreheads; The bodies of the Witnesses lying dead three dayes and an half and unburied; which shewes, that the Apostolick Christians though in being could not be a *Living Body Politick*, that is, invested with *Open Power* and Rule during the seven *half-dayes* or *semitimes* of the Beast, till they were in the seventh *Semitime* expiring: As the two mournful Witnesses could only protest and witness against the cruel Idolatrous proceedings of the Beast, and denounce the judgements of God against them, but proceed no further. For that the *three dayes* and an *half* of their bodies lying unburied, is the same with the *one thousand two hundred and sixty dayes* of their mournful Prophecy is plain from hence, that else no war was made against them, nor they either *Politically* or *Naturally*

naturally slain; till the last three years and an half of their prophesying, whenas they were *Politically* slain all the while, and some hundred thousands of them in a *Natural* sense slain at times, some by the sword, others by fire and faggot, &c. Which is a demonstration, that the *three dayes* and an *half* must be understood in the same sense that *three times* and an *half*, or *one thousand two hundred and sixty dayes*. The *Virgin Company* also by their avowed and resolved Virginity was a perpetual reproach to the *Whore of Babylon*; and the *one hundred forty four thousand marked* with the *Lambs Name*, and the name of his Father in their forehead are in an apparent opposition to the marked slaves of the *two-horned Beast*. And this being the state of the *Roman Empire* for about something more than *four hundred years* after Christ till the seventh *Semitime* was expiring, it is no wonder that the Judgements of God thundered upon them under the sounding of the six first Trumpets, and that at the beginning of their sounding, *one hundred forty four thousand* Servants of God are marked to save them both from these Judgements, and also from the debauchings of the *Two-horned Beast*, or *Whore of Babylon*; which signifies that God would preserve to himself a pure Apostolick Church, notwithstanding all the Calamities, Persecutions, and gross Superstitions and Idolatries raging in the Empire. And conformable to the account of this period of time are the *Pergamenian* and *Thyatirian* Intervals: For during eight parts of nine of the *Pergamenian* Interval, and all the *Thyatirian*, was this Pagan-like Superstitious and Idolatrous State of the Church, and there is express mention of the *Idolothyta* in both those Intervals, but in none else; and the persecuting the Pure

Christians by the sword in one, and by fire and faggot in the other, is plainly made out in our *Exposition*. So admirably do the Visions correspond belonging to this Time and State of the *Roman Empire*, which the *Angels Interpretation* hath pitched upon: So that there is all the assuredness of the truth of the thing hitherto that Humane Reason can desire, and that the middle Synchronals are to be expounded in such a sense, as I have expounded them in my *Exposition* of the *Apocalypse*.

XVII.
The Antemedial
Synchronals how
will they
sute with
the Times
they run in-
to.

But let us now proceed, and see how the *Antemedial* Synchronals will sute with the Times which they necessarily run into; (for that they all precede these *middle* Synchronals, and so Synchronize one with another, has been plainly proved in my Defence of Mr Mede) which *Antemedial* Synchronals, are, The six first Seals immediately preceding the six first Trumpets: The Inner Court, (which is the Court of the Temple and the Altar) symmetrall or commensurate: The Woman clothed with the Sun, and crowned with twelve Stars not yet gone into the Wilderness, and The fight of *Michael* with the Dragon while this Woman is in travail. These are the *Antemedial* Synchronals, and therefore all of them necessarily run into the *Primitive Times of the Church* before its Apostasie, and reach up to its very first beginning, as soon as the Church, assisted by the promised aids of Christ after his ascending to his Father, began to propagate his Kingdom.

There was the beginning of the *parturient* state of the Woman, whose throes were great and sharp till *Constantines* Time, and the Dragon spued out a flood after her while she was making into the Wilderness, that flood of Contention about the *Arrian* Points.

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Here I will appeal to *R. H.* or any man else living, what a fit resemblance the sharp throes of the Woman is of those fierce resistances and cruel persecutions the Church of Christ found in preaching his Gospel, and in their endeavouring to enlarge his Kingdom : And how naturally the conflict betwixt Christianity and the Old *Roman* Paganism is expressed by the Fight of *Michael* with the Seven-headed Dragon : And how significative the *Inner-Court*, that is said to be measured and allowed (but the *Outer* rejected as incommensurable) is of the first Ages of the Church not yet lapsed into those gross Superstitions and Pagan-like Idolatries. And lastly, for the first six Seals, (though the *Sealed Book-Prophecy* respects the Fate and Affairs of the Empire rather than of the Church, yet) the first Vision, (*viz.*) of the first Seal, namely, the Heros on the White Horse, I doubt not but it is Christ more particularly guiding and assisting the Apostles and other Agents for the enlarging of his Kingdom in those Times, by sending of the Holy Ghost, and enabling them to do *True* Miracles, one of the greatest whereof is this Apocalypse written by *S^t John* ; and the mention of a *Bow* and a *Crown*, of which the Right was given him, denotes him aiming at the possession of the *Imperial Crown*, the making the whole *Roman* Empire his Church or Kingdom ; which causing such great mutations in the Empire, the fate of the Empire may very well be conceived to be concerned therein.

The three next Seals how exquisitely they fit with those Times of the Riders of the Red, Black and Pale Horses, the *Exposition* makes good, and they are in a manner merely touching the Affairs of the Empire, though useful also to the Church to know where or
in.

in what Times they were, and what to expect next : But the fifth Seal exhibiting the Souls of the slain under the Altar martyred or sacrificed for their bearing Witness to the Christian Truth, is hugely congenious with the sharp throes of the Womans Child-bearing; and the Affairs of the Empire are here also concerned, great Calamities being to come upon it for the effusion of this Innocent Blood. And lastly, that great Earthquake under the sixth Seal, which brought the confusion and subversion of the Old Pagan Religion; as the Fate of the Empire could not but be concerned therein, so also it doth fitly fall in with the Victory of *Michael* over the Dragon, and his casting him down unto the Earth : So agreeable are the Primitive Times of the Church to all these *Antemedial* Synchronals.

And what is still more admirable, we may further observe how exactly the *Ephesine* and *Smyranean* Interval of the Church agree with those Times, and with the said *Antemedial* Synchronals of the *Sealed* and *Opened Book*. For as in the first Seal, the Heros on the White Horse is brought in earnestly aiming with his Bow and Arrow at a *Crown*, the Right of which is given to him; so the first Interval of the Church, (*viz.*) the *Ephesine* has its name from a Paronomastical Allusion to *Epeous*, that signifies an earnest desire after a thing, and in the *Smyranean* Interval (which with the *Ephesine* equalizes the Time of the Fight of *Michael* with the Dragon, till his Victory over him under the sixth Seal, and is the Interval of the Ten noted Persecutions of the Church) it is said to the Church in that Interval; *Be thou faithful unto death, and I will give thee the Crown of Life*; that is, the Imperial Crown, *Constantine* turning Christian under the

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the sixth Seal at the expiration of the *Smyranean* Interval so called from the bitterness of *Persecution* in that succession of the Church. But the great Encomiums of the Church in those two Intervalls answer handsomely to the *Inner Court* of the Temple and Altar, which is said to be symmetrical, and allowed; and the *Altar* there to the many *Martyrdoms* of the Primitive Christians sacrificed for the profession of the Christian Faith in the *Smyranean* Interval of the Church: So wonderful an harmony is there of these *Antemedial* Synchronals of all sorts, with the History of those *Primitive* Times, and with one another: So that it must be mere stupidity, or obstinate perverseness that hinders any one from assenting to the Truth in this point.

We have seen what a fit and effectual *Key* the *Interpretation* of the *Angel* has been for the opening the true meaning of all the *Antemedial* and *Medial* Visions of the *Apocalypse*: Which since they concern things past, the sense of the Visions is the more assured and certain to us: But the *Postmedial* Visions being all of them in a manner to come, the sense cannot be so precise, fixt and certain. But thus much is manifest out of the Interpretation of the *Angel*, that they are to succeed the *Rising* of the *Witnesses*, or the expiring of the seventh *Semitime* of the forty two Prophetical months of the *Beast*: which seventh *Semitime*, or seventh *Semiday* or *Half-day* by the Interpretation of the *Angel* reaching to our Times, or the Times of the *Reformation*, it is evident that the *Reformation* is the *Rising* of the *Witnesses*. After which immediately succeeds the seventh Trumpet; within which in gross or at large are contained, The Millennial Reign of Christ, The Ligation and Incarceration

XVIII.
The Post-medial Visions, their Order, and the Congruity of those that are made to Synchronize one with another.

tion of Satan, The Palm-bearing Company, The time of the *New Jerusalem*, or of the *Lamb's Wife*; And this is so firmly proved by Mr *Mede's Synchronisms*, that there can be no doubt but that those glorious and happy times of the Church upon Earth are yet to come, which is the main scope of the *Postmedial Visions*. But in our Table of *Synchronisms* things are delineated more distinctly and particularly, and it mainly differs from that part of Mr *Mede's Table*, in that I have divided the *Seventh Trumpet* into *Seven Thunders*, and placed the *Seven Vials* under the *First Thunder*. For in that they are the Seven last Plagues, that they should belong to the last *Wo-Trumpet* there is all the reason in the world. And that the *Vials* must of necessity follow the Rising of the Witnesses, I have elsewhere sufficiently demonstrated.

It remains only that we briefly note the Reasonableness of the order of the *Postmedial Visions* in my Table, and the Congruity of those that are set down as *Synchronizing* one with another, all which I have referred to the order of the Seven Thunders: And that we also observe how the expiration of the time of the Beast and his destruction, and so likewise of the Whore at the Rising of the Witnesses is to be understood only of the *Entireness* of their Kingdom or Rule. And that according to that analogy all the rest of the Synchronals are to be understood, namely as there is but a partial destruction of the Kingdom of the Beast and the Whore, so there is but a partial and imperfect advance toward the Millennial Reign of Christ, and the *New Jerusalem*, &c.

This being premised we will take notice of the order of the Seven Thunders and what Visions Synchronize with them. As, with the *first Thunder* Syn-

chronizeth

chronizeth the effusion of the *Seven Vials*, as the *Seven Thunders* with the *Seventh Trumpet* and the *Seven Trumpets* with the *Seventh Seal*. With the *Sixth Vial* synchronizeth the *Harvest*, and also the *Preparedness* of the *Sponse* of the *Lamb*. Whereby the *conversion* of the *Jews* is intimated to be *under the Sixth Vial*, as also in part at least, by the *Sixth Vial* it self. And if this be not the time of their conversion, there appears none in the *Apocalypse* for them. And *R. H.* himself is very earnest for the conversion of the *Jews*, though he is utterly mistaken in the application of the *Apocalyptic Visions* to that event. With the *Seventh Vial* synchronizeth the *Treading* of the *Wine-press* and also the *Battle* of the *Rider* of the *White Horse*; and how necessarily these three *Visions* are tied together in one time my *Exposition* of the *Apocalypse* does clearly demonstrate, & that the fulfilling of all these three *Visions* are an utter destruction of *Babylon* the *Roman Hierarchy*, and as it were an universal conversion of the *heathenish Unbelievers* to the *Faith* of the *Gospel*. Wherefore the *City Babylon* being thus destroyed; with the *Second Thunder* naturally synchronizeth the *Descent* of the *New Jerusalem*, that *City* or *Polity* coming down from *Heaven*, and quite contrary to the *carnal* and *tyrannical City* or *Polity* of *Babylon*. Under the *Second Thunder* therefore is the constitution of *Laws* for universal *Christendom* by a truly holy and truly *Oecumenical Council* really inspired from *Heaven*. With which time therefore naturally synchronizeth the *Laying hold* of *Satan*. And this *City* or *Polity* the *New Jerusalem* thus constituted being the *Kingdom* of *Christ*, the *duration thereof* does of necessity immediately follow under the next, that is, the *Third Thunder*, and is that *Millennial Reign* of

U u Christ

Christ properly so called, wherein his Laws and Discipline are vigorously and faithfully executed and observed. Whence, with this Millennial Reign, the close Imprisoning of *Satan* for a thousand years is rightly conceived to synchronize. Which time of his Imprisonment his letting loose again immediately following, it is evident that his letting loose synchronizeth with the *Fourth Thunder*. And the besieging the *Holy City* by *Gog* and *Mages* as an effect of this, with the *Fifth*; And the coming of *Christ* to judgment to defeat the *Besiegers*, with the *Sixth Thunder*. From whence it follows that the *New Jerusalem* or *Holy City* continues all the time of the *Third, Fourth, Fifth* and *Sixth Thunders*, though the *Millennial Reign* of *Christ* properly so called is contained within the space of the *Third Thunder*; and the *Palm-bearing Company* within the space of the *Second* and *Third*. For when the Devil has got loose again, their *Palms* may be justly conceived to wither in their hands; and yet considering they are still in their hands, you may plausibly if you will that they reach from the *Second Thunder* to the *Seventh*, as the *Exclusion* of the *Wicked Rabble* out of the *Holy City* reaches through the *Third, Fourth, Fifth* and *Sixth Thunders*. And lastly with the *Seventh Thunder* synchronizeth the *Conflagration* of the *Earth* by *Thundering* and *Lightning* properly so called, as also the consummate *Salvation* of the *Saints* or their transvection into those eternal Mansions of glory.

These are the main *Postmedial* Visions of the *Opened Book-Prophecy*, and you see how natural their order is thus disposed under the *Seven Thunders* which fill the *Seventh Trumpet* of the *Sealed Book*, and what cognation there is betwixt those Visions that are made to synchronize one with another; We will only

add

add how they correspond with the *Intervals* of the Churches. And it is observable that as the *Ephesine* and *Smyranean* Interval did totally symbolize with the *Antemedial* Visions and eight of nine parts of the *Per-gameneian* and the whole *Thyatirian* Interval with the *Medial*; so the *Sardian*, *Philadelphian* and *Laodicean* Intervals do most conspicuously symbolize with these *Postmedial* Visions. For as the effusion of the *Vials* is ushered in with *Musick* Chap. 15. so the very name of *Sardis* is as much as *Canticum letitie* a *Song of joy*. And as the state of the first *Six Vials* is but an unsettled imperfect state in comparison of what is to come, so the *Interval* of the Church of *Sardis*, whose *Works* are said not to be perfect before God, is terminated with the *Sixth Vial*. But *Philadelphia* that excellent state of the Church, that Interval reaches through the *Seventh Vial* and the *Second* and *Third Thunders*, in being the *Philadelphian* Army which Christ so commends in his Epistle to that Church that achieves that notable victory under the *Seventh Vial*, and it being expressly said to that Church, That the name of the City *New Jerusalem* should be writ upon her, which cometh down from Heaven, which cometh to pass under the *Second Thunder*. And lastly, The *Interval* of *Laodicea* synchronizing with the *Fourth*, *Fifth* and *Sixth Thunders*, The First whereof is the loosing of *Satan*, The next the *Siege* by *Gog* and *Magog*, and the last, The coming of *Christ* to *Judgment*, how congenerous this is to the remissness of *Laodicea* who brought this *Siege* upon her self, by her lukewarmness and laziness, is obvious to observe. And also how well the name of *Laodicea* which signifies the *Judging* of the *People*, agrees with *Christ's* coming to judge the people under the *Sixth Thunder*.

XIX. Wherefore in virtue of the Angels Interpretation, Chap. 17. that *Royal Key* of the Apocalypse, with the addition of *irrefutable Synchronisms*, there being given such a coherent *Mystical* sense throughout all parts so wonderfully harmonizing one with another; And according to the Angels Interpretation a literal sense being impossible in the *middle Synchronisms*, whereby we are assured also of the *mystical* sense of the *Antemedial* and *Postmedial* Visions, I dare appeal even to R. H. himself if there be not more rhyme than Reason in those drolling Verses of his made in imitation of *Martials* upon *Sabidius*,

R. H. his
groundless
drolling a-
gainst the
Mystical
sense of the
Apocalypse,
with an
Answer to
some chief
Objections
of his a-
gainst Mr.
Medes Ex-
positions.

*O literal sense I love thee not, the cause I cannot tell,
This only I can say of thee, I love thee not, farewell.*

And whether it had not been more advisable for him to have abstained from meddling with these holy and mysterious Oracles of God than to have rushed upon them with so little reverence and fear; and to have bethought himself, that a person so Learned and Pious as Mr Medes, and pursuing these studies with that Care and Devotion could not easily be mistaken in the main. Nor has R. H. produced anything material against any part of Mr Medes Interpretations, no more nor so much as against his *Synchronisms*. I will only give a taste of one or two of his best Objections, that you may judge thereby of the rest. For my *Epilogue* is swollen too big already.

Against the *Rider* of the *White Horse*, in the *first Seal*, his being Christ miraculously assisting his Church in the Apostles Times, he objects, That it is Christ, (*viz.*) the Lamb that sheweth the *Rider* of the *White Horse* by opening this Seal, and the *Revealer* and the

Revealed

Revealed cannot be the same. As if a man could not show himself in person if he will, and so be both the Revealer and the Revealed; much more in representation or Image: Not to add, that it is the Angel that is the show of the whole Scene of this Vision, and makes a double representation of Christ here, the one as he is the chief Revealer of the Vision, the other as a *Principal Person beginning that Scene*, that the Vision of the *Seals* represents.

That Objection is more material touching the *first Trumpet*, where it is said, *And the third part of trees was burnt up, and all green grass was burnt up*. Where *Trees* signifying the *great Ones*, and the *Grass* the *Plebeians*, or *Common People*, according to Mr *Made*, it will follow, saith he, that there will be no *Common People* left for the ensuing *Plagues* to take hold of. But he that understands the *Prophetick* stile, and observes in what various senses [all] is taken, will not in the least be scandalized. I remember somewhere in *Drusius*, that he observes that *All*, sometimes is simply taken for all, sometimes for the greater part, sometimes for many and sometimes for a few. And this latitude there is without any pretense that I can remember: But here it is a notable elegance, For having said, *the third part of the Trees were burnt up* (where the *third part* does not signifie Numerally but Symbolically denoting the *Roman Empire*) by a *Logoprepia* in the *Cortex* of the Vision, it was to be said, *and all green Grass was burnt up*: where notwithstanding *All* signifies no more than a good deal, though for decorum sake in the *Cortex* of the Vision, it was to be said [All] none of the *Grass* in likelihood escaping when the *third part of Trees* was burnt down to the root; for so *νεκρωσας* signifies.

Against

Against the *fifth Trumpet* also he objects, That the *Locusts* cannot be the *Saracens*, because the *Locusts* did only hurt the body, not kill it out-right: And that they were only to hurt the bad not the good. But I answer, the *not killing* is not understood of particular men, but of the *Eastern Empire*, that they should not make it cease to be the *Roman Empire* still, which the *Turks* did effect. And it is not said they should hurt *no good men*, but that they should only hurt those men that had not the Seal of God in their foreheads; whereby is denoted the safety of a certain part of his Church, both from the violence and impostures of the *Saracens*.

And lastly, against the *sixth Trumpet* he objects, That the *Turks* never came into the field with an Army of two hundred thousand thousand, that they have Foot as well as Horse, and that they kill men not by mere fire, smok and brimstone but by bullets. But I answer to the first, That it is an usual scheme of speech to put a finite number for an indefinite, and a finite vast number is here put for an indefinite numerous multitude, and it is well known the Armies of the *Turks* are very numerous. To the second, That the *Turkish* Foot being not so considerable as their Horse, and the name of the *Turks* in Greek History, as Mr *Mede* observes, being usually *Perse*, which signifies *Horsemen*, to the end that this amongst other things, may be a note that the *Turks* are meant, they are all represented as *Horsemen*. And to the last, That the mention of bullets is with admirable judgement and elegancy omitted, and contemporaneously to an intimation in the Vision it self, *vers.* 17. *And thus I saw the Horses* *ἐν τῇ ὁράσει*, our English translates it, *in the Vision*, but it should be in

Appearance, or to look unto: And so ἐν ὁραματι, when nothing was perceived by a spectator of the battle, but fire, smoke, and the scent of brimstone, and yet men at the firing off, ever and anon to fall down dead, nothing being perceived but these; by these three ἐν ὁραματι in appearance, (*viz.*) by the fire, and by the smoke, and by the sulphur was the third part of men, that is, the men of the Roman Empire killed, no bullets being seen by the spectator that struck them down: So witty, true and elegant is this description, setting the thing out just as it was ἐν ὁραματι to appearance. This is enough for a taste, to discover what a nothing it is, that is to be alledged against *Expositions*, regulated by that *Interpretation* of the *Angel*, and irrefutable *Synchronisms*, such as I have maintained Mr. Mede's to be for the main.

Wherefore there being that firmness and solidity Mr. Mede's way, and such wild extravagances, and indeed impossibilities in R. H. his way, who makes Asia the only Place or Scene of the Apocalyptick Visions, and contends, that all of them are to be fulfilled in a literal sense, and that none of them are yet fulfilled, nor will be God knows when; one would wonder that a man of his Learning and Parts, which he shewes so considerably in other points, should become so marvellously delirant in this. But that I may not seem less ready to take notice of his virtues, than I have been to expose his weaknesses, it is nothing else so far as I can find, but an high strain of Civility to that Lady City of Europe, Rome, that she may not be deemed the *Whore of Babylon*, And deep pangs of kindness and charity to the Papists, that the Protestants may not begin a War with them upon account of their Religion, *Disp.* 12. *Quest.* 5. and lastly,

XX.
What the
Motives
were that
drove R. H.
to reject the
Mystical
way of In-
terpreting
the Apoca-
lyple, and
embrace the
Literal,
and how
insufficient.

lastly, no small measure of officiousness, and respect to our Church of *England*, that she may not be deemed Antichristian by the *Mystical* Interpretations of the Revelation, (*Pref. pag. 2.*) that has thus necessitated *R. H.* to adhere to the *litteral* sense of the Apocalypse, and for greater safety to remove the Scene out of *Europe* into *Asia*, and still to make more sure, to affirm, that the Visions are to be fulfilled in the order as they stand in the Revelation : So that untill there appear in the Land of *Asia*, two hundred thousand thousand bob-tailed horses, whose bob-tails are in the shape of Serpents with heads and mouths in them, that have fire, smoak and brimstone coming out of them, as his Paraphrase describes the very tails themselves, as well as the horses heads like to Lions, with fire, smoak and brimstone issuing out of them, till this strange sight appear in the Land of *Asia*, there is no Conversion of the Jews to be expected, though he seems tooth and nail for that Opinion; no *two-horned* Beast to be seen, much less any *Whore of Babylon*, which comes five Chapters later than he; (and both which fond men, such as *Mr Mede*, and other *Mystical* Interpreters that insist in his footsteps, interpret of the *Roman* Hierarchy :) And I add further, no Resurrection first nor second, nor any coming of Christ to Judgement, (for these come two or three Chapters later than the *Whore*) till these two hundred thousand thousand bob-tailed Steeds with Lions heads and Serpents tails spitting fire, smoak and brimstone at both ends have appeared in the Land of *Asia*. How ridiculous and prophane soever this may seem to the Serious, or grateful to the Atheistical. *P. H.* notwithstanding is so gravely and devoutly confident on the matter, that in his Preface, he desires

fires

fires the Reader to give God the Glory, and not him, for this his solid literal Interpretation of the *Apocalypse*, and desires also, That the Lord who is the Author of the Prophecy, and revealed it to John, would reveal the Truth to him; as if the Reader was to find it in this his new and rare *Litteral* way.

But to examine now as briefly as we may the three grand causes or grounds of his betaking himself to this new Invention, never yet met with in any other Writer whatsoever, as he but truly and justly boasts of himself in the beginning of his Preface.

Concerning the first therefore I answer, That I commend *Civility* and fair Language so far as is consistent with Truth: But if by the Interpretation of the Angel; the Whore of *Babylon* that rides the Beast, *Chap. 17.* is necessarily and inevitably the *Roman* Hierarchy debauching the Empire with Idolatry, I will ask *R. H.* whether he takes himself to be a more wise and just Nomenclator than the Holy Ghost speaking by the voice of an Angel, and whether we have not sufficient warrant to call *Rome* or the *Roman* Hierarchy, the *Whore of Babylon*, we having the Example of such an infallible *ὀνομαδότης*, or imposer of names: and whether he himself is not to take the less offence at it, he expressly declaring at the end of his Book, that God may permit the *Turk* for the punishment of Idolatry to take the City of *Rome* and possess himself of it.

To the second I answer, That I dearly embrace that Christian good Nature in him, and great abhorrence from War and Blood-shed, especially upon account of Religion, but withall I affirm, that with this Christian temper my *Exposition* of the *Apocalypse*, though I follow *M^r Medes* Synchronisms for

the main, and interpret it *Mystically*, better agrees than *R. H.* his *Litteral* Interpretation, which seems framed in a tenderness to the worldly peace of the Church of *Rome* only, but mine tends to a peace and cessation of Wars and Persecution in all Christendom. Let *R. H.* read my Preface, *Seet.* 12. and then tell me whether his *Litteral* sense, or my *Mystical* sense is more abhorrent from persecution, war and bloodshed, and better consists with Christian peace and charity.

But he, while he seems so solicitous for the Church of *Rome* in his *Litteral* Interpretation of the Apocalypse, cares not to disarm all the Reformed Churches of that just defence which apparently they have out of the Apocalypse rightly understood for their separation from *Rome* : whereby they can demonstrate themselves neither Schismatics nor Hereticks, nor ought to have been massacred and burnt for such, to the exhausting of the lives of several hundred thousand innocent Souls that could not stoop to their Idolatries : What a preposterous piece of Charity therefore is it in *R. H.* that in a tenderness to the peace of the Church of *Rome*, he will despoil his own Church, and all the Reformed Churches of their just and most effectual defence against that blood-thirsty Hierarchy, who have drunk the blood of so many hundred thousands of innocent dissenters, and if their Interest require it, and opportunity give leave, are, it is to be feared, ready to drink as much more? But for my own part I am against all War upon account of Religion, and all bloody Persecutions of one Party or other, nor doth my Interpretation of the Apocalypse require any such thing : But that they that are unjustly assaulted may defend themselves *R. H.*
him-

himself allows against the Papists in the Conclusion of his Book in these express words : *And so stands the Case betwixt Us and Rome, if they assault us we may assault them, if they begin with us we may defend our selves, and offend our foes, until they be minded to be quiet and agree on peace upon safe terms, and firm foundation.* And the *Mystical* Interpretation of the Apocalypse implies no more against the persons of the Romanists than thus. But that their Polity *quantum* Idolatrous and persecutive will be confounded, methinks R. H. should conceive there is no inconvenience in that, unless he were a lover of Idolatry and Persecution more than of the purity of Gods Worship, Goodness, Equity and Truth. Therefore the second cause of his adhering to a *Litteral* Exposition of the Apocalypse is thus quite blown away.

And for his third and last, though the Church of England cannot but take in good part his kindness and well-meaning in her behalf against such phancy-full Sectaries as would prove her Antichristian out of the *Mystical* Interpretation of the Apocalypse, yet the most Orthodox, the most Pious, and the most Learned Clergy-men of the Church of England, to whom he dedicates his *meaning of the Revelation*, will easily understand that he does our Church a great disservice by exploding all *Mystical* Interpretations of the Apocalypse, the true *Mystical* Explication thereof (such as I have pitched upon, and such as I challenge R. H. or any man else living to show any flaw of moment therein) excusing our English Church from all suspicion of that Antichristianism which is deciphered in the Apocalypse, as doth appear by the second Confessory of my *Joyn't-Exposition, Synops. Prophet. Book. 2. Chap. 5.* Besides what occurs (in my

Preface to my *Synopsis* Sect. 17.) of a peculiar Attestation to the Church of *England* from the completion of the Prophecy of the rising of the Witnesses. Not to omit also that according to our mystical Interpretation, Episcopacy was in the Church in the *Symmetr*al times thereof. And that there is no warrant for separation from the Church of *England*, it being so considerable a part of the Reformed Church or the Church of *Sardis*. So plain is it that *R. H.* doth disservice to our Church by decrying all Mystical Interpretations of the Apocalypse. In the mean time I have abundantly shewn how altogether groundless as well as how extravagant *R. H.* his Hypothesis is who would have the Apocalypse expounded in a *litteral* sense, and supposeth the visions must be fulfilled in the same order they occur in the Text; And how weak his objections have proved against Mr *Mede's* Synchronisms.

XXI.
That Mr.
Mede never disap-
proved or
was out of
conceit
with his
own Syn-
chronisms.

But as weak as they are, they were the best his cause could afford him, and his way more laudable thus to combat with his adversary in the open field, to try if he could vanquish him, than to use those small arts and petty tricks that is usual with a party of men that think any thing just that is for their Interest, and stick not to report of men when they are dead, that they had changed their opinions, whom, they being fixed upon firm grounds, they could never move when they were alive. And thus as I have heard, has Mr *Mede* been served. His singular Learning and Piety being a great countenance to what tenents he held, and therefore the most plausible as well as the most compendious confutation being his own disapproving of them upon better thoughts, there has been a report raised that himself before he died was out of conceit with his

his own Synchronisms. Which that it is a meer figment any unprejudiced man may be satisfied from these brief considerations.

1. First, That in neither of those that wrote his life any such thing is mentioned, nor in the Preface to his works in Folio, the writer whereof I know to have been so curious in all things touching Mr *Mede* and so faithful and impartial, that if it had been true it had not been omitted.

2. That it was the Genius of Mr *Mede* as to be exceeding cautious how he entertained an opinion, so to be as fixt and immovable when he had once entertained it.

3. He was an holy conscientious man neither covetous nor ambitious, and therefore devoid of all temptation to dissemble, and there was no persecution in those daies to fright him into a fit of dissembling.

4. Nor did he live till he was so old as to doat, he dying in the fifty second year of his age, and therefore his Synchronisms being for the main so firm as I have maintained them to be against R. H. it was impossible but he should always be able to discern the validity of them.

5. These truths as you may see, in his *Clavis Apocalyptica*, being received by him with such exceeding great Reverence, Devotion and Thanksgiving to God for his assistance and illumination, it is a most incredible prodigy, when there is so little reason for it, that he should prove guilty of such prophane levity, as so rashly to reject what he had so devotionally received.

6. And lastly, These Synchronisms being the necessary basis of all his *Expositions* of the Visions of the

the Apocalypse, in which as we may see in his Epistles, he persisted to the very last, it is necessary that he should likewise retain the same opinion of his *Synchronisms* to the very last. And Mr *Potter's* invention touching the Number of the Beast, which falls in with his own Interpretations of the Apocalypse, and would signify little without them, (truths so closely hanging together on one string,) he gave I say a very high Encomium of that invention of Mr *Potter's* in a letter written not passing half a year before he dyed.

XXII.
A confutation
of a
novel conceit
of R.F.
that the
Number of
the Beast is
not 666.
but 42.

And therefore for the vindication of Mr *Mede's* and Mr *Potter's* credit and of the truth and solidity of that invention, I think it not amiss to bestow a few lines, in confuting a novel conceit of R.F. that makes the number of the Beast not to be 666, but forty two, that all sorts of coverings may be removed from betwixt the Readers eye and the Truth.

The Number of the Beast, saith he, is not 666. but forty two only, forasmuch as the Figures in the number imply only that sum, which also agrees exactly with the number of the forty two Pagan Emperours from *Julius Caesar* to *Constantine* the great, when *Rome* or *Babylon* fell, and upon whose fall the Saints reigned a thousand years, till *Gog* and *Magog*, that is, the *Turk* took *Constantinople*. This is the sum of his Hypothesis, which how weak and absurd it is I shall now briefly disclose.

1. First then, He does not prove, but only suppose, that the number of the Beast denotes the *time* of his *continuance* and not his *nature* or constitution. Which seems hugely improbable, the number of the Chiliads or Regiments of the Lamb 144. denoting the nature of them and being to be numbred by the extraction of the square Root.

2. He

2. He supposes not proves, that the letters of the Greek Alphabet when they are set together in one line as $\chi \xi \varsigma$ have but the value of their place in the Alphabet, as that *Iota* should stand for nine, κ for ten, ξ for fourteen, ρ for seventeen and so of the rest. A man may have an humour as *Homer* had to write as many Books as there are letters in the Alphabet, and so α will be the first Book, ι the ninth Book, ξ the fourteenth, ρ the seventeenth, and so of the rest. But they will be then only numbers *Ordinal* not *Cardinal*, nor in that sense fit to be put together to make up a sum.

3. The folly of this pretence is discovered in the very number it self $\chi \xi \varsigma$. For if it were as this Writer would have it, that the value of each Figure should not exceed the Number of its place. And that χ should stand only for twenty two, ξ for fourteen, the next should not be ς but ζ , which has the sixth place in the Alphabet, but ς being no letter of the Alphabet (unless you will have it the same with $\sigma \tau$, which will be as much as eighteen nineteen, and so quite confound the number of forty two) it is an infallible indication that $\chi \xi \varsigma$ is to be numbred the common way, since ς is a Figure for that common way of numbring, and that therefore $\chi \xi \varsigma$ is 666. not forty two.

4. If this were the way of numbring, it were meer luck not skill to be able to number the number of the Beast. But the Text saies: *Here is wisdom, let him that hath understanding number, the number of the Beast.*

5. He doth not prove but suppose, that the Number of the Beast belongs to the *Ten-horned* Beast not to the *Two-horned* Beast which is the power *Hierarchicall* not *Secular*. And which Two-horned Beast in
my

my *Synopsis Prophetica*, I have most evidently demonstrated to be the same with the *Whore of Babylon* in my *Joynt-Exposition* of the seventeenth and thirteenth Chapters of the Apocalypse.

6. The Whore and the Two-horned Beast being the same, the Number $\chi\xi\epsilon$ belongs to them both if to either. And that it belongs to the Two-horned Beast, besides *Chap. 13. vers. 16, 17.* where the Image of the Beast causeth men to receive the mark of the Beast, which therefore must needs be the Two-horned Beast; that also *Chap. 15. vers. 2.* τὸς νικῶντας ἐν τῷ θανάτῳ καὶ ἐν τῷ αἵματι αὐτοῦ καὶ ἐν τῷ χαλκῷ αὐτοῦ καὶ ἐν τῷ αἵματι τῷ ὀνόματι αὐτοῦ, shews plainly that the Mark and the Number of the name belongs to the *Two-horned* Beast contrary to this Writers supposition.

7. Wherefore seeing the number $\chi\xi\epsilon$ is the number of the Whore, and the number of the Whore indicated by *μυστήριον*, in allusion to the Hebrew word מֵסֵר, which signifies *μυστήριον*, and the value of whose letters contain 666. thus :

Ⲕ	60
Ⲛ	400
ⲓ	6
ⲗ	200

as *Peganius*, that pious and ingenious Interpreter hath well observed, it plainly follows that $\chi\xi\epsilon$ is not 42. but 666.

8. To which we may add that the number being the number of the name of that Beast to which the number belongs, let this Writer, as I can tell him that the number 666. is the number of the name $\Lambda\text{ATEINO}\Sigma$, let him I say tell me, what name the number forty two is the number of.

9. Histo-

9. Historians ordinarily number but forty Emperours from *Julius Cæsar* to *Constantine*, and *Philippus Arabs* was a Christian, so that there will be but thirty nine Pagan Emperours : But suppose there be forty two Pagan Emperours : Yet

10. These forty two Emperours are not the Beast, and therefore forty two cannot be properly the number of the Beast.

11. These Emperours are indeed the *Head* of the Beast, but according to this Writer, the *Beast*. Therefore the *Head* of the Beast, *O rem ridiculam & monstrosam !* will have seven heads, *Chap. 13. vers. 1.*

12. And *Vers. 2.* this *Head* of the Beast will have the feet of a Bear coming out of it, which is a sign that this fancy of this otherwise ingenious Writer has neither head nor foot.

13. The Beast received a deadly wound, and was healed again, so that all the world wondered after the Beast; but did these forty two Pagan Emperours in their persons receive any such mortal wound, and were healed again, that all the world wondered at them.

14. Men received the number of the Beast as a token of their Allegiance, *vers. 17.* but the number perpetually varying from *Julius Cæsar* to *Constantine's* time, how could they be marked with the number of the Beast? It could not be forty two in *Julius Cæsar's* time but 1. in *Augustus* his time 2. in *Tiberius's* 3. and so on.

And lastly, the Beast, whether you understand it of the forty two Emperours Pagan, or the Pagan Empire from *Julius* to *Constantine* the Great, (for the succession of these heads, and the continuance of the Empire Pagan from that time will be the same) it is

Y y

plainly

plainly said in the Text, *vers. 5.* That this continuance is forty and two months : which whether they be meant *Litterally*, and then it is but three years and an half, or *stilo Prophetico*, signifie forty two months of years, that *One thousand two hundred and sixty* years, how ill the summs agree with about *Three hundred and fifty*, the distance betwixt *Julius Caesar* and *Constantine* the Great, let any one judge ; so impossible is this Writers conceit of forty two being the number of the Beast : And that Appendage is but a further clog to it. For,

1. That *Babylon* which *S^t. John* describes the quality and ruine of, *Chap. 17.* and *18.* rides the *Beast* which was, is not, and yet is : which is the *Roman* Empire after it had degenerated into a kind of *Christiano-paganism*, as I have with undeniable evidence demonstrated in my *Joynt-Exposition* of the seven-teenth and thirteenth Chapters of the *Apocalypse* : Wherefore that *Babylon* can be neither *Rome Pagan*, nor *Rome Christian*, and consequently nor have her Fall in the times of *Constantine*.

2. The lamentation over *Babylon* *Chap. 18.* shows, that not the City of *Rome* but the Papal Hierarchy is meant thereby, and their Spiritual or Ecclesiastical Merchandises perstringed. For as for *Rome* her self it was never famed for any great City of Traffick ; but this City of *Babylon* is described *Chap. 18.* as if it were the greatest Emporium in the world.

3. The thousand years Reign of the Saints could not begin in *Constantines* time, forasmuch as the binding and imprisoning the Devil is coincident with that time, and as *Grotius* noteth, is to commence from that Edict of *Constantine* in *Eusebii*, ubi *vinci Draconis fit mentio*. Now let us compare the description

description of the binding and imprisoning this Old Serpent, *Chap. 20. vers. 3.* (*He was cast into the bottomless pit and shut up there, and a Seal set upon him, that he should deceive the Nations no more till the thousand years were fulfilled*) with the state of things in this Millennium begun in *Constantine's* time. There had not past quite *Three hundred years* of this *Thousand*, wherein the Devil should deceive the Nations *no more*, but up starts the *Pope* and *Mahomet*, two so great Impostors, that this Writer sayes, *pag. 21.* the lot is fallen betwixt them who should be accounted the grand *Antichrist*; and *pag. 20.* he doth of his own accord acknowledge the Murthers and Idolatries of *Rome Papal*. How is this consistent with the Devils being close sealed up in the bottomless pit till the thousand years were expired?

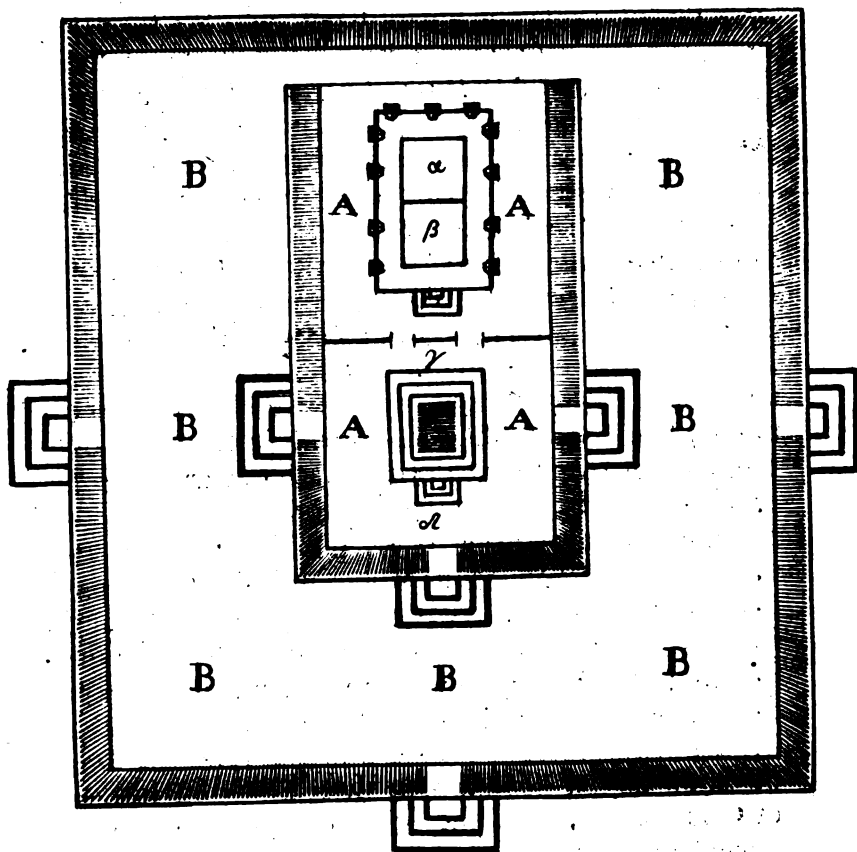
4. And lastly, the *Turks* besieging and taking *Constantinople*, which is his chief Argument that the thousand years Reign of the Saints began in *Constantine's* time, cannot be the besieging the Holy City, (*Revel. Chap. 20. vers. 9.*) by *Gog* and *Magog*, because the Holy City though it be besieged is not taken, but the *Turks* have taken *Constantinople*, and possessed it above these two hundred years: So that there is not one sound thred in the whole contexture of his Hypothesis. Which I have thus copiously shown, on purpose to undeceive some wanton confident wits, that think the Interpretation of the Apocalypse is a mere piece of arbitrary fancy, and that a man may make *quidlibet ex quolibet* as he pleases, whereas there is but one right sense, which he that misseeth will be obnoxious to be thus entangled and bewildred by his rash and unskilful adventures.

XXIII. In the mean time we see how sound M^r *Mede's* Judgment is in his high approbation of M^r *Potter's* Invention touching the number of the Beast, that it is, not only 666 (for who ever doubted it till now, and we have abundantly shown, that there is neither now any reason to doubt it) but is to be numbered by extracting the square Root, which is twenty five, and is a number notoriously significant of the Papal Hierarchy; M^r *Potter*, Chap. 19. proving very solidly, That the first established number at once of Cardinal Titles and Cardinals, which was by Pope *Marcellus*, was twenty five, which he confirms by at least half a score of good Authors. And Chap. 20. out of *Onuphrius*, who writ a particular Discourse of the Gates of *Rome*, that there were just twenty five Gates of *Rome* actually existing betwixt the times of *Pliny* and *Justinian*, which doth very well agree, saith he, with that time in which *Marcellus* did erect twenty five Cardinalships in *Rome*. And how in other regards twenty five doth characterize the Church of *Rome* may be seen in this Author. And yet I do not think it impertinent to add one Regard more to all these, and that a more Moral and Mystical one; namely, that twenty five is a circular number arising from five drawn into it self, and ending in five: For five into five is twenty five, which is a symbol of that circle of Carnal Rites or Ceremonies in that Church which reach the five Senses only, not the Renovation of the Inward Man into the living Image of God; as twelve is the symbol of the Apostolick dispensation, which is the participation of the promised Spirit of Christ, without which all Religion is but a mere Mask or dead Vizard.

And

And now having thus fully vindicated Mr Mede's *Synchronisms* from the Cavils of R. H. and the generally approved *Mystical* way of interpreting the Apocalypse against his *Litteral* way, and showed the impossibilities and absurdities thereof, after I have set

xxiv. The Ichnography of the Temple, with the Inner and Outer Court.



down the *Ichnography* of the Temple, and the *Inner* and *Outer Court* for the more easie understanding the eleventh Chapter of the Apocalypse, and those usual phrases

phrases with me, of the *Symmetrāl* and *Asymmetrāl* times of the Church, I shall conclude this long Epilogue. Thou must note therefore in the Scheme presented to thy view, that α β is the Temple it self, α the *Sanctum Sanctorum*, or Holy of Holies, and β the *Sanctum* or Holy, γ δ the Altar of Holocausts, A γ , A δ the *Thysasterium* or *Altarium*, the place where the Altar stands, A A A A the Inner Court, this whole space, which is $\eta \iota \omega \lambda \eta \eta \epsilon \sigma \omega \delta \epsilon \nu$, $\tau \tilde{\upsilon}$ $\nu \alpha \tilde{\upsilon}$, the *Inner Court of the Temple*, containing all these things, being measured by the Reed which the Angel gave to John, *Revel. Chap. 11.* is called *Commensurate* or *Symmetrāl*, and denotes that Primitive State of the Church, wherein she had not yet degenerated into Idolatrous Rites and Usages, and therefore in that regard is approved of the Spirit of God. These times of the Church I frequently in my writings call *Symmetrāl*, as having not yet deviated in this point from the measure of our faith and practice, the Word of God. Hence they are deemed by the Holy Ghost *Commensurate* or *Symmetrāl*.

But the other space B. BBBBBB, which is the *Outer Court*, is represented as rejectaneous and prophane in these words, *vers. 2.* $\text{Καὶ } \tilde{\tau} \iota \omega \lambda \eta \nu \tilde{\tau} \iota \epsilon \sigma \omega \delta \epsilon \nu$, $\tau \tilde{\upsilon}$ $\nu \alpha \tilde{\upsilon}$, *But the Outer Court of the Temple leave out*, and measure it not, as being to be trodden down by the Gentiles, and to be defiled by a new kind of Gentilism and Idolatry, contrary to the Word of God, which is the true measure of all Christian Rites and Usages, with which these times not squaring they are called *Incommensurate* or *Asymmetrāl* : So fitly do these two Courts denote these two different States of the Church. But they signify not only the order of *Dignity* or *Worth* of one before the other, but of

Time

Time also, for the *Inner* was before the *Outer*. And moreover there is the same proportion betwixt the *Inner* and the *Outer Court*, (which is as two to seven, according to *Villalpandus* his compute) that there is betwixt the *Symmetrall* times of the Church and the *Asymmetrall*.

Thus have I crowded in more than could be well contained within the ordinary compass of an *Epilogue*, but it was out of an extreme solicitude that nothing might be wanting to the clear understanding, and certain assuring of the truth of this our *Exposition* of the *Apocalypse*; it being of so mighty concernment for the Christian World that this Book be rightly understood, that men may know what Religion they ought to adhere unto, and what to forsake, and that the great Potentates and Prelates of *Christendom*, seeing the State of the Church thus lively and truly represented in this Looking-glass of Divine Providence, may conscientiously guide their Affairs accordingly with judgment and prudence, removing what is an offence in the eyes of God, and like Fathers of their People, and true Sons of the most High, after so long a Tyrannical Reign of Antichrist bethink themselves of the further introducing and enlarging the Righteous and Comfortable Kingdom of Christ, which according to the *Romish* Expositors themselves is thus described, *Isai. Chap. 32. Behold a King shall reign in Righteousness, and Princes shall rule in judgment: And a man shall be* (that is, men shall be, and especially they in power) *an hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary Land.* Such nursing Fathers and nursing Mothers will the Higher powers be in the *Reign of Christ*, to all his
True

xxv.
What a true
and clear
Looking-
glass of Pro-
vidence the
Apocalypse
is, and of
what great
consequence
it is for all
Christians
high and
low to have
a right un-
derstand-
ing there-
of.

True and Living Members ; whenas in the *Reign of Antichrist*, or the *Roman Hierarchy*, they are the only men that are exposed to danger, and have been slaughtered, and massacred, and burnt with fire and faggot some hundred thousands of them, (for keeping Faith and a good Conscience towards God) upon pretence of their being Hereticks.

XXVI.
Of Heresie,
and of the
secularity of
the Roman
Hierarchy,
and how
they that
suffer for
that Church
are no Chri-
stian Mar-
tyrs.

Whenas there can be no *Heresie*, but it must be the profession of something contrary to the truly Catholick and Apostolick Faith ; whereas the Reformed Churches generally hold all those points of Faith that were professed in the *Symmetrall* Times of the Church about four hundred years after Christ, before the Apostasie came in. And certainly the Christian Faith was abundantly complete in those Primitive Ages and wanted nothing. But the Dissenters from the Church of *Rome* are held Hereticks by them for not embracing such Articles, and Rites, and Usages as are maintained by them for mere *worldly Interest* for encreasing the Power and Revenue of Holy Church as they call it ; though in what it differs from the Reformed Churches, suppose this of *England* for Example, *Holy Church*, or the *Roman Hierarchy*, are nothing else but a Body Politick of Men that drive on a *Secular Design* under a *Religious* pretense, and so may be looked upon rather as a *Secular Polity* than *Spiritual* ; but Christian no further than as to the profession of that Christianity, we both agree, in a subserviency to their worldly designs. For if they did in good earnest believe and love the Ancient Apostolick Christianity, which obtained in the *Symmetrall* Ages of the Church, which was then consummate, and abundantly sufficient to Salvation, they could not murder those that do heartily profess it, the rest being

being no part of that consummate Christianity, but at best mere moss and filth added to it.

From whence it follows that no one that suffers in the cause of the Roman Hierarchy or Church of *Rome* as opposite to the Reformed Churches, suffers as a *Martyr* for Christianity, but as a *Souldier* of fortune that espouses the cause of a worldly Polity, that guilds it self over with a specious Title of holy Church. And truly it were very well if they quitted their lives thus as mere Souldiers of a secular Power. But they giving testimony to all the Abominations of the Roman Religion by their thus suffering (for they suffer not for the primitive Apostolick Faith wherein we are all agreed) they giving testimony, I say, to all their Idolatries, gross superstitions, wicked and Tyrannical Laws against the true Members of Christ whom they nickname Hereticks; (which things make the Roman Hierarchy the real Antichrist) they are not only not the Martyrs of Christ but the real Martyrs of Antichrist, they suffering for such Doctrines and Practices as are against the law of Christ, and are the very support, constitution, and peculiar interest of Antichrist. But as many as suffer by this Roman Hierarchy as the faithful servants of Christ in Obedience to his Laws that are contrary to the Institutes, Doctrines, and Practices of Antichrist, they die as the real Martyrs of Christ and faithful witnesses against Antichrist, their witnessing serving no Secular design, but the keeping faith and a good Conscience and the approving themselves the sincere servants of Christ.

The main thing therefore that I aim at is this, That xxvii.
 they that suffer by the Roman Hierarchy (instigating ^{That they}
 for conscience sake by the Church of Rome are Christian Martyrs, and how much their sufferings are against the interest of the Secular Powers. And what a weight of guilt lies upon them that have gratified the Papal Hierarchy by such persecutions of the conscientious.

the Princes of Christendom to persecute the conscientious) being the real Martyrs of Christ, and their persecution only for such things as are both against the Laws of Christ, and only for the Interest of the Antichristian Hierarchy, nothing for the secular Powers themselves, (such as are the Invocation of Saints, the Worshipping of Images, the Adoration of the Host, the Doctrine of Transubstantiation, than which nothing can be imagined more reproachful and blasphemous against the person of Christ, it exposing him to be swallowed down into that bag of filth the bodies of men, or to be imprisoned in a *Pyxis*, to be gnawed with rats and mice, or if fallen to the ground (and he cannot stay himself, I mean this *Deus Panaceus* this *Breaden-God* of the Pontificians) to be licked up by every obscene dog. And yet as glibly as he goes down he is a *whole* man with head, arms and legs, with flesh and bones, and thus all swallowed down at once without gnawing or chawing, nay, and that which is still more prodigious, it is a whole *living* man in health and vigour, with arms and legs able to run away from either mouse, rat, or dog, or chase them away from himself, and yet he suffers himself to be gnawed and eaten up by these vermin) I say these and such things as these Dissenters suffering for, which are against common Sense, Scripture and Reason, and against the honour and Institutes of Christ, and only make for the interest of the Antichristian Hierarchy, to enrich and magnify their Priesthood as if they were more Omnipotent than God Almighty, who according to their own Schools can do nothing that implies a contradiction to be done, whenas Transubstantiation is nothing but a fardle of flat contradictions, it may justly amaze any considering person, that

that the Civil Powers in this long Reign of Anti-christ have been so little sensible of their own Secular Interest (*For in the multitude of People is the Kings honour, but in the want of people is the destruction of the Prince, as Solomon speaks*) as to have suffered so many thousands of their useful innocent Subjects to be sacrificed to the lust and ambition of that proud and bloody Hierarchy, to say nothing of that great guilt of blood that lay upon the Civil Powers themselves for listening to the counsels of that *Jezebel*.

The account that lay upon them in those times was heavy enough, when *the earth was as well full of darkness, as of cruel habitations*, as the *Psalmist* speaks. But now the fuller light of the Gospel being so manifestly disspread through so great a part of Christendom, and the gross Idolatries, Impostures and Cruelties of the Roman Church so generally known (which cannot but take hold of the consciences of them that have the greatest sense and fear of God and the most sincere inclinations to approve themselves the faithful servants of Jesus Christ, and therefore will be the most certain to suffer by the barbarous suggestions of that Woman that is said to be drunk with the blood of the Saints, and the blood of the Martyrs of Jesus) what a vast weight of guilt will lye upon such Civil Powers of Christendom as at this time of the day, shall listen to the wicked suggestions of the abovesaid *Jezebel*, for the destroying of the Prophets of the Lord, and whither and how far it will sink them, I dread to think and am afraid to speak out. But it may be easily collected from the voice of that Angel, *Rev. 14. vers. 9. If any man worship the Beast and his Image and receive his mark in his forehead or in his hand, he shall*

Z z 2

shall be tormented with fire and brimstone, and the smোক of their torment ascendeth up for ever and ever. And if this be the fate of those that suffer themselves through fear and violence to be thus debauched, what will be the fate of them that force them and debauch them? The mighty shall be mightily tormented, *Wisd. 6. vers. 6.*

XXVIII.
What assurance the Author himself has and others also may have concerning him, that nothing but the meer Evidence of Truth has cast him upon such sentiments touching the Church of Rome.

Such things as these being exhibited to the view of all men in this admirable *Looking-Glass of Providence* the *Apocalypse*, which doth so fully and faithfully set forth the state of the Church, and how necessary it is to reform from the Roman Impurities rather than to have an hankering again after the fleshpots of *Egypt*, their gross Superstitions and Idolatries, hath made me with all possible care and diligence unfold the continued sense thereof with an unexceptionable coherence of things from the beginning to the end of the Interpretation: And in this *Epilogue* thus industriously to confute any thing that might seem to have any shew of argument against the truth of my *Exposition*. And that the Reader may be less prone to sleight my pains herein, I give him to understand that nothing but the clear evidence of the truth hath driven me this way, things manifestly appearing to me thus, I. Against my natural inclination which disposeth me to make the best of the Phænomena of Providence which I meet with in the world, and to interpret them with all imaginable favour and advantage, out of that love and honour I bear to that Holy God-head that is at the Helm and steers all. And yet let me look never so earnestly upon things and never so favourably, I cannot perceive otherwise than that the Church of *Rome* is very grossly guilty of Idolatry and

and consequently of most barbarous Murthers of conscientious men that cannot comply with her in that hainous sin against God. 2. Against my repute and estimation in the World, the pretending to understand the Apocalypse seeming a fanciful ridiculous thing to the Wits of this age that are ready to sneer and flear at any such profession, and indeed at the serious profession of any Religion at all, as if it were an indication of but mean parts and wit, and, of great ignorance in matters of Philosophy. 3. Against the civility of my nature thus to declare in such harsh terms, as they cannot but seem to more courtly ears, That so great a part of the Christian Church as the *Roman Hierarchy*, is the Whore of *Babylon*, which yet closely and impartially attending to the Interpretation of the Angel, *Revel. Chap. 17. vers. 8, 9, &c.* I am as well assured of and as little doubt of as I do of any demonstration in *Euclid*. 4. And lastly, Against all my worldly Interest and the safety of my person, as is plain I think to any one that considers the circumstances of things of late.

There being therefore thus many clogs in my way I think any man may be well assured as well as I am my self, that it is merely the Evidence of the truth that has driven me to assent thereunto. But they that are of another mind from me I will leave to themselves and others to consider, whether some carnal sense or worldly Interest hath not swayed their judgments. For as for prophane Wits and impatient of considering any thing that is weighty and serious, I will only say to them, ----- *Εὐας ἔστι βέληλοι*. while my self in the mean time am so well.

well assured of the Truths I stand for, that I hope I shall not stick (if Providence call me forth to it) through the assistances of the promised Spirit of our Lord Jesus, (for our strength is not of our selves) rather than to sin against God and my own Conscience, to Seal the said Truths with my Blood.

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A Catalogue of all the Treatises contained in Dr H. More's Philosophical and Theological Volumes, many whereof having been originally writ in English, are with the rest now published in Latin by the same Authour.

P *Refatio generalissima*, in qua nonnulla obiter Vol. Philo-
de Vita Authoris habentur, de Scriptorum ^{fop. Tom.}
verò occasionibus ac stylo, generalique uni-
versorum scopo satis fusè agitur.

Enchiridium Ethicum præcipua *Moralis Philosophiæ* Rudimenta complectens, &c. Scholiis subinde illustratum.

Enchiridium Metaphysicum, sive, *De Rebus Incorporeis* succincta & luculenta *Dissertatio*, &c. Scholiis multò jam auctior facta : Ubi inter cætera *Objectionibus* respondetur *Viri Clar. J. C. Sturmii*, *Math. & Phys. P. P. Altdorffini*.

Philosophematum eruditi Authoris *Difficilium Nugarum* de *Principiis Motuum Naturalium*, sive de *Essentiis mediis* & de modo *Rarefactionis* & *Condensationis*, *Examinatio* ; cum *Responsione* ad ejusdem *Objectiones Quæstionésve* circa *Principium Hylarchi-*
cum

cum sive *Spiritum Naturæ* ; quæ est prior *Enchiridii Metaphysici* Appendix.

Adnotamenta in duas ingeniosas *Dissertationes*, alteram *Tentamen de Gravitatione & Non-gravitatione corporum Fluidorum*, alteram *Observationes circa Experimentum Torricellianum*, quæ est *Enchiridii Metaphysici* Appendix posterior.

Ad 'clarissimum & eruditissimum virum *Christianum Knorrium*, de usu decem *Sephirotharum*, &c. *Epistola*.

Trium Tabularum Cabbalisticarum decem *Sephirothas* sive Numerationes exhibentium, (*viz.*) *Tabulæ Judaicæ vulgaris*, *Tabulæ Knorriane* vel *Lorianæ* in sublimioris *Cabbalæ* *Clavem Zoaristicam* destinatæ, & *Tabulæ Sephirotharum Græcanicæ* sive *Pythagoricæ* ab *H. M.* restitutæ, *Descriptio & Expositio*.

Questiones & Considerationes paucae brevësque in *Tractatum primum Libri Druschim*, quibus accessit, ad *Cl. & eruditissimum virum Christianum Knorrium* de rebus in *Amica* sua *Responsione* ad dictas *Quæstiones*, &c. contentis, *ulterior Disquisitio*.

Visionis Ezechielis sive *Mercavæ Expositio* ex *Principiis Philosophiæ Pythagoricæ* præcipuisque *Theosophiæ Judaicæ* Reliquiis concinnata, miræque cum locis quibusdam *S. Scripturæ* hætenus obscuris, luculentâq; congruitate, confutata.

Catechismus Cabbalisticus sive *Mercaveus*, quo in *Divinis Mysteriis Mercavæ Ezechielis* explicandis & memoriâ retinendis, decem *Sephirotharum* usus egregiè illustratur.

Fundamenta Philosophiæ sive *Cabbalæ Aetopædo-melissæ*, quæ omnem *Creationem* propriè dictam negat, *Essentiâque* supponit *Divinam* quasi *Corporeo-spiritualem*, *Mundumque Materialem* aliquo modo *Spiri-*

tum ;

suus; cum brevi ac luculenta prædictorum Fundamentorum *Confutatione*.

Philosophia Tentonica Censura sive Epistola ad Amicum quæ Responsum complectitur ad Quæstiones quinque de Philosopho *Tentonico* J. B. illiusque Philosophia.

Ad V. C. Epistola altera, quæ brevem *Tractatus Theologico-politici Confutationem* complectitur, paucâq; sub finem annexa habet de libri *Francisci Cuperi* scopo, cui Titulus est, *Arcana Atheismi revelata*.

Demonstrationis duarum Propositionum, viz. (*Ad substantiam quatuor substantia est, necessariam existentiam pertinere, &c., Unicam in mundo substantiam esse*) quæ præcipue apud *Spinozium* Atheismi sunt Columnæ, brevis solidæque *Confutatio*.

Divinorum Dialogorum tres priores qui de *Attributis Dei* tractant ejusque *Providentia* in genere.

Rerum, ac verborum locorumque Scripturæ in hoc primo Tomo Voluminis Philosophici occurrentium *Index*.

Collectio Philosophica in qua continentur,

Præfatio generalis.

Antidotum adversus Atheismum.

Appendix ad dictum Antidotum.

Enthusiasmus Triumphatus, sive de Natura, Causis, Generibus & Curatione *Enthusiasmi*, brevis *Dissertatio*.

Immortalitas Animæ.

Conjectura Cabbalistica, sive *Mentis Mosaica* in tribus primis capitibus *Geneleos*, secundum triplicem *Cabbalam*, *Literalem*, *Philosophicam* & *Divino-moralem* Interpretatio; cum singularum *Cabbalarum* *Defensione*.

Ad Defensionem Cabbalæ Philosophicæ Appendix,

A a a

Scholiis

Vol. Philo-
sop. Tom.
2.

Scholiis multum aucta, ubi inter alia, *Examine* respondetur Cl. viri S. *Andree* S. S. Theologiae Doctoris & Philosophiae Professoris *Herbornensis*.

Divinorum Dialogorum duo posteriores qui de *Regno Dei* tractant & de *speciali* illius *Providentia* per *Christum* super *Ecclesiam* à principio ad finem seculorum.

Rerum ac verborum locorumque Scripturae in hoc altero Voluminis Philosophici Tomo contentorum *Index*.

Volum.
Theologic. *Prefatio ad Lectorem.*

Visionum Apocalypticarum Ratio Synchroistica.

Magni Mysterii Pietatis Explanatio, sive Vera ac fidelis Representatio Aeterni Evangelii Domini ac Servatoris nostri Jesu Christi, Dei Filii unigeniti, Hominumque Principis ac Angelorum.

Mysterii Iniquitatis Pars prior, sive, Diligens iustaeque Delineatio verae *Idea Antichristianismi*, in *Realibus* genuinisque illius *membris*.

Mysterii Iniquitatis Pars posterior, sive, *Synopsis Prophetica* compendiosum continens Prospectum in illa sacrae Scripturae Vaticinia quibus *Regnum Antichristi* insignisve lapsus seu Degeneratio Ecclesiae, in eis rebus omnibus quae in *Idea Antichristianismi* comprehenduntur, praefiguratur vel praedicatur.

Expositio Prophetica septem Epistolarum ad septem Ecclesias *Asiaticas*.

De *veris Rationibus* sive Fundamentis *Certitudinis Fidei* in rebus Religionis brevis *Dissertatio*.

Antidotus adversus *Idololatriam*, sive *Dissertatio* brevis, multa complectens Theoremata ad dignoscendum quid sit haberive debeat Idololatria apud Christianos, apprimè utilia, cum Applicatione ad doctrinam *Concilii Tridentini*.

Anti-

Antidoti Appendix, in qua vera & adæquata Notio seu *Definitio Idololatriæ* communiter sic dictæ proponitur, Exempla plurima istiusmodi Idololatriæ in *Romana* Ecclesia per propositam Definitionem examinantur, Consuetudines quædam in Ecclesia *Anglicana* vindicantur, seriæque aliquot Monitiones de Idololatria *Spirituali* demum annectuntur.

Divinorum *Hymnorum Heptachordon*.

Carmina quædam in Scriptis Philosophicis *Anglicè* occurrentia & *Latine* hîc per Authorem reddita.

Rerum ac Verborum, locorûque Scripturæ in hoc *Volumine Theologico* explicatorum *Index locupletissimus*.

Præcipuorum Membrorum *Antichristianismi Descriptionum simul & Predictionum* eisdem respondentium, *Index particularis*.

F I N I S.

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